PURSIŠNĪHĀ

A Zoroastrian Catechism

by

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and

HELMUT HUMBACH

Part I. Text, Translation, Notes

1971

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To that prudent collector of Iranian manuscripts
the late Ervad
TAHMURAS DINSHAH ANKLESARIA
In reverence

Contents

Preface

Among the many Avesta-Pahlavi texts not accessible in modern editions, is the text of the Pursišnīhā which contains questions and answers in Pahlavi substantiated with Avesta citations and their Pahlavi versions. The Ms TD 2 containing the complete text, locked among other treasures in the private library of the late Ervad T. D. ANKLESARIA, was made available to me through the kind co-operation of his grandchildren. I am greatly beholden to them for placing it at my disposal, without which it would not have been possible to further my research plans. The reproduction of the text in the present edition owes its existence to their kind permission. I am also grateful to Dastur H. K. MIRZA who encouraged me to undertake the edition of the complete text and for his guidance during its preparation which was begun in Bombay during the fall of 1969. I owe a debt of gratitude to the Alexander von Humboldt-Stiftung for kindly granting me a research scholarship for the year 1970 which made it possible to complete this project, and for partly bearing the printing costs. I acknowledge with thanks the exemplary co-operation of the Librarian of the K. R. Cama Oriental Institute, Bombay, for arranging to send the microfilm of Ms R 242 containing a fragment of the text which has proved useful for collation. To its authorities, I extend my deep thanks for permitting its facsimile in the edition. I am also indebted to H. HUMBACH, in collaboration with whom this work has been prepared, for his friendly help and kind hospitality in his Seminar at the University of Mainz (Federal Republic of Germany).

Mainz, 26 February, 1971 Kaikhusroo M. JamaspAsa

Both authors are indebted not only to the Alexander von Humboldt-Stiftung but also to the University of Mainz for their help towards the printing of the present volume. Their thanks are due also to the Deutsche Forschungsgemeinschaft which helped in the reproduction of the manuscript material in Part. II.— The reponsibility for the Avestic part of the publication lies with the undersigned, whilst K. M. JAMASPASA is responsible for the Pahlavi.

Mainz, 21 June, 1971 Helmut Humbach

Abbreviations

Avesta-Pahlavi texts with their translations and Journals are quoted generally according to BARTHOLOMAE, AirWb pp. VIII—X and XXV—XXIX. Special attention is drawn to:

AirWb	Altiranisches Wörterbuch
AVN	Artāy Vīrāz Nāmak (AirWb: Av); edd. HAUG and WEST, Bombay-London 1872
BL	BLOCHET
BSO[A]S	Bulletin of the School of Oriental [and African] Studies, London
BTA	B. T. ANKLESARIA
BTHL	BARTHOLOMAE
Dd	Dātastān i Dēnīk; facsimile: The Pahlavi Codex K 35, Copenhagen 1934; edd. T. D. ANKLESARIA, Bombay 1911, and P. K. ANKLESARIA, dissertation, London 1958
DST	DARMESTETER
E	Ēhrpatastān (AirWb: N 1—18)
DkM	Dēnkart; ed. MADAN, Bombay 1911
GDN	GELDNER
GrBd	Great or Iranian Bundahišn; facsimile: T. D. ANKLESARIA, Bombay 1908; ed. B. T. ANKLESARIA, Bombay 1956
HAD	Handarž i Aōšnar i Dānāk; ed. DHABHAR, Bombay 1930
JCOI	Journal of the K. R. Cama Oriental Institute, Bombay
JRAS	Journal of the Royal Asiatic Society
MHD	Mātīkān i Hazār Dātastān; facsimile: Bombay 1901; ed. T. D. ANKLESARIA, II, Bombay 1912
MSS	Münchener Studien zur Sprachwissenschaft, München
MX	Mēnōy i Xrat; ed. SANJANA, Bombay 1895
N	Nīrangistān; facsimile: SANJANA, Bombay 1894; ed. WAAG, Leipzig 1941
PhlRDd	Pahlavi Rivāyat accompanying the Dātastān i Dēnīk; ed. DHABHAR, Bombay 1913
Phl. V.	Pahlavi version; (Yasna and Visperad:) ed. DHABHAR, Bombay 1949; (Khūrtak Apastāk:) ed. DHABHAR, Bombay 1927, tr. DHABHAR, Bombay 1963; (Vidēvdāt:) edd. HOSHANG JAMASP, Bombay 1907, B. T. ANKLESARIA, Bombay 1949
Pq	Avesta quotations in the commentaries of the Phl. V. of Avesta texts or in Pahlavi texts
REA	Rivāyat i Ēmēt i Ašavahištān; ed. B. T. ANKLESARIA, Bombay 1962

RHF	Rivāyat i Hormazyār Framarz; ed. UNVALA, Bombay 1922, tr. DHABHAR, Bombay 1932
SBE	Sacred Books of the East, London (Reprint, New Delhi)
SdB	Saddar Bundeheš; ed. DHABHAR, Bombay 1909
SdN	Saddar Naṣr; ed. DHABHAR, Bombay 1909
Šnš	Šāyist-nē-šāyist; edd. TAVADIA, Hamburg 1930, KOTWAL, København 1969
TPS	Transactions of the Philological Society, London
VComm	Commentary of the Pahlavi Vidēvdāt; text in Ms TD 2, fos. 218v.—327v.
Vn	Vaeθā Nask; edd. HUMBACH/JAMASPASA, Wiesbaden 1969
VPhl	Pahlavi version of the Vidēvdāt (see Phl. V.)
YPhl	Pahlavi version of the Yasna (see Phl. V.)
ZXA	Zand i Khūrtak Apastāk (see Phl. V.)

For a complete bibliography of the Iranian texts see M. BOYCE, Middle Persian Literature, in: Handbuch der Orientalistik, IV 2, 1, pp. 31—66; Y. M. NAWABI, A Bibliography of Iran, Teheran 1969.

Other Abbreviations

A.	Accusative	N. geogr.	Nomen geographicum
D.	Dative	N. pr.	Nomen proprium
G.	Genetive	NP. V.	New Persian Version
GAv.	Gathic Avesta	om.	omitted
I.	Instrumental	Part.	Participle
L.	Locative	Ptcl.	Particle
LAv.	Later Avesta	sec. m.	secunda manus
Ms	Manuscript	tr.	translation
N.	Nominative	Ved.	Vedic

Signs

( )	explanations
[ ]	glosses
⟨ ⟩	additions and alterations
˻ ˼	deletions

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Introductory Remarks

The Pursišnīhā belongs to the literary genre of Rivāyats. It consists of 59 questions with their corresponding answers in Pahlavi. To substantiate the answers, Avesta quotations from the extant and lost Avestic canon together with their Pahlavi versions have been cited as proof in all cases except P 1 and P 55 which contain neither Avesta quotations nor their Pahlavi versions, and P 2 and P 3 which contain only the Pahlavi versions of Avesta quotations.

In his general remarks to the text, J. Darmesteter, Le Zend-Avesta, III, p. CII, has designated it as 'Fragments Tahmuras' after Tahmuras Dinshah Anklesaria, the owner of Ms TD 2. The title 'Pursišnīhā', taken from the first word of the superscription in Ms TD 2, was preferred by K. F. Geldner, Awestalitteratur p. 9, and by Ch. Bartholomae, Altiranisches Wörterbuch p. IX.

The Avesta quotations together with most of their Pahlavi versions in Roman script, translated into French with comments, were published for the first time by Darmesteter, Le Zend-Avesta, III, pp. 53—77; cf. the English translation in The Zend-Avesta I (SBE IV), 2nd ed., pp. 275—299. The Avesta of P 1—44 has been printed in Avestan characters by B. T. Anklesaria, The Yashts, pp. 331—344. The lexical material of the Avesta quotations has been noted by E. Blochet and by M. Schuyler, and, of course, by Ch. Bartholomae who in his Altiranisches Wörterbuch has made important contributions towards the restoration of the text and to its linguistic analysis. However, an exhaustive appreciation of the material, which remained hitherto a desideratum, is not possible without the help of the questions and their relative answers given in Pahlavi, of which Darmesteter has published only a specimen, namely that of P 34 (35).

Manuscripts

TD [2] Belonging to the private library of the late B. T. ANKLESARIA. This famous Iranian manuscript containing Bundahišn and a compilation of other important texts has been preserved for posterity thanks to the endeavours and sagacity of the late Ervad TAHMURAS DINSHAH ANKLESARIA (1840 A.C.—1903 A.C.). Written by FRĒTŌN MARZPĀN in Kermān on day Farvardin, month Ābān, in the Pārsīk year 978 [= 5. 6. 1629 A.C.]. The colophon (fo. 354r. 3 ff.) traces it back to KAIKHUSROO SIYĀVAXŠ I ŠAHRIYĀR I BAXTĀFRĪT I ŠAHRIYĀR who lived in the second half of the 15th century in Yazd. A hint to an older copy from which Kaikhusroo Siyāvaxš had taken Pursišnīhā and two other texts is found in the superscription *Pursišnīhā cand hac pacēn ⟨i⟩ an⟨ō⟩šak i*; v. superscription, note a.—The Ms was first described by E. W. WEST, Grundriß der iranischen Philologie, II, p. 106 (who designated it as F). A more extensive description was given by B. T. ANKLESARIA in his introduction to T. D. ANKLESARIA, The Bundahishn, Bombay 1908, pp. xii—xv, repeated in B. T. ANKLESARIA, Zand Ākāsīh, Bombay 1956, pp. 6—9. (See K. M. JAMASPASA, The Pahlavi text of Vicīrīhā i dēn i vēh i Mazdayasnān, W. B. Henning Memorial Volume, London 1970, pp. 201—203.) A more revised description has recently been given by B. T. ANKLESARIA, The Pahlavi Rivāyat of Āturfarnbag and Farnbag-Srōš, II, ed. by K. M. JAMASPASA, Bombay 1969, pp. 25—28. TD 2 contains the text of the Pursišnīhā in its entirety (fo. 327v. 4—fo. 354r. 2, see facsimile, Pt. II, pp. 1—56). The Pahlavi text of Pursišn 22 is quoted also in the Commentary of the Pahlavi Vidēvdāt (TD 2, fo. 280r. 14 ff.). This is designated as **VComm** in the critical apparatus.

D [51] Belonging to the Mulla Firoz Library, Bombay. Complete text of Pursišnīhā (pp. 525—566). Copied by Ervad NOSHERVANJI BURJORJI DESAI from Ms F 24. DHABHAR, Mulla Firoz Catalogue p. 51.

F [24] Belonging to the First Dastur Meherji Rana Library, Navsari. Copied from TD 2 by Dastur ERACHJI SOHRABJI MEHERJI RANA, completed on day Šahrevar, month Amardād, 1251 A.Y. [= 20. 1. 1882 A.C.]. Complete text of Pursišnīhā (pp. 525—566). DHABHAR, Navsari Catalogue p. 17.

R [242] Belonging to the K. R. Cama Oriental Institute Library, Bombay. Written by RUSTOM BEHRAM DARAB SOHRAB MANECK PESHOTAN SANJANA from the lineage of Mobed NERYOSANG DHAVAL, completed on day Aštād,

month Farvardīn, 1135 A. Y. [= 11. 11. 1766 A.C.]. Contains the text of Pursišnīhā 12—15 and 31—34 (fo. 4r. 1—fo. 9r. 4, see facsimile, Pt. II, pp. 56—60). Not in DHABHAR, Cama Inst. Catalogue. — The single Pursišns are found in a dislocated state, as indicated in the notes to the respective passages in the present edition. The text is carelessly written and corrupted. As to the history of its transmission, the remarks of B. T. ANKLESARIA (JCOI 31, Bombay 1937, pp. 138—139) in his description of Ms J 3 are noteworthy: "The text is very corrupt and seems to have been copied from a MS. which was in India before Ervad TAHMURAS D. ANKLESARIA secured his MS. about 70 years ago. It is possible that the whole text in its entirety was brought from Kermān to India by one of the Zarathuštrians of India who had gone to Iran in search of religious knowledge in about the fourth decade of the fourteenth century A.C., that the scribe who copied must have secured only a few pages in a dislocated state, and that the original MS. was one older than FRĒTŌN MARZPĀN's copy."—The text of P 31 is also found on fo. 9r. 9—fo. 10v. 2 (designated **Ra**, see facsimile, Pt. II, pp. 59—60), in a different context.

J [3] Belonging to the K. R. Cama Oriental Institute Library, Bombay. Written by JAMSHID PESHOTAN HORMAZDYAR SANJANA at Bulsar, completed on day Dae-pa-Ādar, month Ābān, Qadim 1225 A. Y. [= 30. 5. 1856 A.C.]. Copy of R, with additional interlinear version in Modern Persian (fo. 1v. 1—fo. 6v. 1). The text of P 31 recurs on fo. 6v. 5—fo. 7v. 10. The Ms is described by B. T. ANKLESARIA, JCOI 31, Bombay 1937, pp. 136—142.

The Edition of the Text

The main source of the present edition is naturally TD 2. Its tradition can be controlled:

a) In those cases in which it quotes from the Yasna (P 2—5 7 18 33 35 50 51 52 53), Ēhrpatistān (P 6) and Nīrangistān (P 10 11), by comparison with the original texts.

b) In P 22 by comparison with VComm.

c) In P 12 13 14 15 31 32 33 34 by collation with Ms R. Although the tradition of Ms R is very corrupt, it affords a certain help for restoring the text. It may be noted that the mysterious *hahi* in P 32 *yūnaṯ haca hahi humananhaṯ* (Bartholomae, AirWb 1800) is found only in TD but not in R, i. e., it was not in the archetype; whereas the error *paδuruuō* for *pāuruuō* in the same passage is found in both Mss which proves that it was the reading of the archetype.

The Mss clearly distinguish *š*, *ṧ* and *ṣ̌*, but do not distinguish *ī* and *ū*, and *c* and *j*, for which reason the readings of the present edition differ sometimes from those of Darmesteter and B. T. Anklesaria. The text of the edition has been normalized in so far as *aō* has been replaced by *ao*, *ġ* by *g*. All other changes of the transmitted text are indicated through brackets. Thus, additions as in P 2 ⟨*paitāk*⟩ are made without further notice, whereas alterations as in P 7 *m⟨ą⟩θrąscā* are shown in the critical apparatus.

The numbering of the present edition differs from that of Darmesteter (indicated in brackets) and that of B. T. Anklesaria.

TEXT, TRANSLATION, NOTES

Pursišnīhā cand hac pacēn ⟨i⟩ an⟨ō⟩šak i . . .

Pursišn 1

Pursišn[1]*: ka yazišn-ē kunēnd andar miyān i ātaxš u barsom u zōt rāspīkān āmatan šutan kunēnd u sravāk u saxvan gōvēnd šāyēt aivāp nē*

Passaxv: nē šāyēt āmatan šutan nē šāyistakīh i frārāst andar āyišn u šavišn apastāk[2] *gōvišn i rāspīkān hēc nē šāyēt ka apastāk guftan*[3] *i rāspīkān nē xūpīh zōt ō gōvišn rāspīkān xāmōš nišinišn aknēn gōš ō apastāk dārišn hac apastāk paitāk*

Superscription: The words *hac pacēn ē ⟨i⟩ an⟨ō⟩šak* are also found in the postscript to the Rivāyat i Farnbag-Srōš in the same Ms (fo. 206r. 9—10) and at the commencement of the Rivāyat i Ēmēt i Ašavahištān (fo. 123r. 2—5) which runs *ēn pursišnīhā ēcand hac hufravart ēmēt i ašavahištān pursīt man ātur-gušasp i mihr-ātaxš i ātur-gušnasp andar frāxvīh mān i varcāvand ātaxš kušit hac pacēn ⟨ē i⟩ an⟨ō⟩šak i frāxv* 'these several questions asked of the saint Ēmēt son of Ašavahišt by me, Ātur-Gušasp (son) of Mihr-Ātaxš (son) of Ātur-Gušnasp, in the auspicious temple of the glorious fire; prepared from the copy of him the immortal, the fortunate'. It is possible that these enigmatic references point to the scribe of an old manuscript from which Kaikhusroo Siyāvaxš has copied the Pursišnīhā and the two other texts quoted above.

P 1: 1) Contrary to the general trend of all other Rivāyat texts, the commencement of the questions in the present text is not indicated, except that of the first, and, the answers are not at all indicated. In the edition, however, the words *Pursišn* and *Passaxv* are supplied without further notice. — 2) The variants *'p'st'k* and *'pyst'k* for *'pst'k* have not been noted in the critical apparatus. — 3) In the Ms *guftan* is misplaced after *i rāspīkān*.

a) In olden times seven priests used to assist the Zōt at the higher liturgical rituals (cf. Vr 3,1 N 72ff. Vyt 15 Dd 47,23). It is most probable that after the downfall of the Sasanian empire, the number of priests officiating at such ceremonies may have been reduced to two—the Zōt and the Rāspīk (Av. *zaotar-* and

Some questions from the copy of the immortal, of the ⟨. . .⟩

1: Duties of the Rāspīks

Question: When they perform a Yazišn, is it proper for the Rāspīks[a] to come and go in between the fire (on the one hand), and the Barsom and Zōt (on the other), and (is it proper for them) to recite prayer and (holy) word, or not?

Answer: It is not proper (for the Rāspīks) to come and go; it is not the propriety of (the implements which are ritually) arranged[b]. The coming and going in between (and the unauthorised) Avesta reciting by the Rāspīks — any (of these) is not proper. When the Rāspīks are unauthorised[c] to recite the Avesta[d], the Zōt should recite, the Rāspīks should sit silent and conjointly they should keep their ears to the Avesta[e]. From the Avesta it is evident.

raēθβiškara-), a system which is prevalent even in the present day rituals. It was, however, considered to be meritorious to employ more Rāspīks, as could be judged from the lost passage of the Nīrangistān quoted in the Huspāram Nask, cf. DkM 735, 8f. *afzūnīk kirpakīh hac vēš marīh i rāspīkān andar yazišn* 'abounding meritoriousness on account of the large number of Rāspīks in the Yazišn'. This ancient custom is the reason for the use of the plural *rāspīkān* in the present passage for which cf. also DkM 736, 5 *apar gāh u kār i zōt u rāspīkān andar yazišn* 'about the place and duty of the Zōt and Rāspīks in the Yazišn', and DkM 685, 4 *gāh u xvēškārīh i zōt⌊ān⌋ rāspīkān andar yazišn-ē* 'the place and duty of the Zōt and Rāspīks in a Yazišn'. — b) During the Yazišn ritual the Rāspīk can move around in the Pāvī, i. e. the consecrated place where the ceremony is being performed in the Urvisgāh (cf. Darmesteter, ZA I, Pl. VI facing p. LXVI), but he is not supposed to move to and fro between the fire-censor and the stone-slab on which the ritual implements are arranged, as such an act vitiates the ceremony. — c) *nē xūpīh* lit. 'no correctness or lack of propriety (on the part of the Rāspīks)'. — d) i. e. the Rāspīks should not recite the Avesta out of turn, e. g. in Y 1, 1—3. 17—23 he joins in the recital with the Zōt, in ib. 1, 4—16 he remains silent. — e) This is also taken from the lost Nīrangistān passage (cf. note a), cf. DkM 735, 9f. *u apastāk zōt rāspīk har 2 ō gōvišn ān i ēvak ō gōvišn ēvak ō nigōšišn* 'and (regarding) Avesta, (there are passages which) should be recited by both the Zōt and the Rāspīk, (and there are passages) which are for the recital of the one (i. e. Zōt) and the hearing of the other (i. e. Rāspīk)'.

Pursišn 2

Pursišn: martōm kē tāk tan i pasēn pa dōšaxv u-š kār u kirpak kart ēstēt pa ān kār u kirpak yi-š kart ēstēt adak-aš mizd u pātdahišn dahēnd aivāp nē

Passaxv: nē hac apastāk ⟨paitāk⟩: [1]*kē ō ōi nē bē dahēnd*[2] *tāk ō ān i afdūm axvān vartišn [*[3]*tāk tan i pasēn tāk-aš pātfrāh kunēnd a-š mizd nē dahēnd]*

Pursišn 3

Pursišn: anākīh i hac gannāk mēnōy i druvand dātār i ōhrmazd pēš hac tan i pasēn apāc dāštan tuvān aivāp nē

Passaxv: ka xvatāy u dastavar ētōn cigōn apāyēt dāštan dārēnd anākīh i hac gannāk mēnōy apāc dāštan tuvān ēn i ka apāc nē šāyēt dāštan hac ē ka xvatāy u dastavar cigōn apāyēt nē dārēnd hac apastāk paitāk: [1]*nē ētōn axvīkīh vindišn [*[2]*ku ān i ku-š pa gyāk cārak nē šāyēt xvāstan ē rāy cē*[3] *xvatāy pa xvatāy nē dārēnd] u nē dahišn i ratīh hac ahlāyīh cēkāmcē [ku dastavar⟨-ic⟩ ētōn cigōn apāyēt dāštan nē dārēnd]*

Pursišn 4

Pursišn: hac cē ka martōm pa xrat dānišn nēvak ān i vat[1] *pa mēnišn mēnēnd u gōvēnd u kunēnd*

P 2: 1) Phl. V. of Y 51,6c; v. note a. — 2) YPhl *dahihēt*. — 3) The text of this gloss does not follow the corresponding text of the YPhl, v. note b.

a) Y 51,6c *yə̄ hōi nōiṯ vīdāitī apə̄mē aŋhə̄uš uruuaēsē* '(to him) who will not respect him (will be the most worst) at the final turning of life'. The Phl. V. derives *vīdāitī* from the root *dā* 'to distribute' with prefix *vi*, instead of *vid/vaēd* 'to respect, regard, honour' (Ved. *vidh*). — b) In the YPhl the gloss runs *ku-š tāk tan i pasēn pātfrāh bavandak bē nē kunēnd* 'i. e. till Resurrection they do not inflict complete punishment on him'. It appears that the Dasturs of old have noticed some theological problem in interpreting the Yasna passage, as is seen also in the fact that Ms M omits *nē* according to Dhabhar's critical apparatus. — c) Cf. DkM 66,20f. *pa frēh bavak hac kirpakīh i druvand ruvān . . . frōt ō tam axvān frēstātan tāk fraškart u-š nē vicārtan* 'on account of the sin being greater than the merit, the soul of the wicked . . . is sent down to the dark existence, and there is no atonement till Renovation', DkM 806,12 *u apar abuxtišnīh i druvandān ruvān hac dōšaxv tāk tan i pasēn* 'and about the non-salvation of the souls of the wicked from Hell till Resurrection', REA 39,23f. . . . *ruvān i vināhkārān kē bē ō dōšaxv šavēnd pēš hac tan i pasēn hac dōšaxv rastār šāyēt būt aivāp nē. ruvān i druvandān vēš vināhān*

2: Punishment in Hell till Resurrection

Question: (If) a man is in Hell till Resurrection, but he has performed duty and meritorious deeds, then for that duty and meritorious deeds which he has performed, shall they give him reward and recompense, or not?

Answer: No. From the Avesta it is evident: [a]They shall not give him (reward) till the final turning of life [[b]i. e. till Resurrection, till then they shall inflict punishment, but they shall not give him reward][c].

3: Regarding and disregarding a Lord and Dastur

Question: Is the creator Ōhrmazd able to withold evil, which comes from the wicked, Destructive Spirit before Resurrection, or not?

Answer: When they regard the Lord and the Dastur just as they ought to regard, it is possible to withold evil from the Destructive Spirit. When it is not possible to withold this (evil), it is due to this: Since they do not regard the Lord and the Dastur as they ought to. From the Avesta it is evident: [a]Thus, acquisition of Ahuship [[b]i. e. when it is not possible to seek remedy (for the evil) at once, (it is) for this (reason), because they do not regard the Lord as Lord], and appointment of Ratuship on account of righteousness whatsoever [i. e. they do not regard even the Dastur just as they ought to regard][c].

4: Evil conduct through conspiracy with Dēvs

Question: From what (is it) that men, (although they have) good knowledge through wisdom, think, utter and act evil through thought?

ka ō dōšaxv ōpast hēnd tāk tan i pasēn hac-aš rastār nē bavēnd '. . . is it proper for the souls of sinners, who go to Hell, to have deliverance from Hell before Resurrection, or not? Since the souls of the wicked, (on account of their) many sins, have fallen into Hell, they will have no deliverance therefrom till Resurrection'; MX 40, 31 *u puhl u drōš u pātfrāh i druvandān pa dōšaxv tāk hamē u hamē ravišnīh* 'and the sin, branding and retribution of the wicked in Hell for ever and ever lasting'.

P 3: 1) Phl. V. of Y 29, 6 b; v. note a. — 2) The text of this gloss does not follow the corresponding text of the YPhl; v. note b. — 3) Ms *ka*.

a) Y 29, 6 b *nōiṯ aēuuā ahū vistō naēdā ratuš aṣ̌āṯcīṯ hacā* 'there is known neither an Ahū nor a Ratu according to Aša'. Cf. DkM 827, 7 f. *u mā ētar axvīh hēh u mā ratīh u mā kāmak i ahlāyīh i pahlom apāyistan i ō kār u kirpak* 'and may thou not have Ahuship and Lordship, and may there not be desire for best righteousness nor necessity for duty and meritorious deeds'. — b) In the YPhl the gloss runs *ku ān i pa gyāk cārak kartan nē šāyēt ē rāy cē xv[illegible]y pa xvatāy nē dārēnd.* — c) Cf. P 13 and Dhabhar, RHF tr. p. 335 f.

P 4: 1) Ms *SLY'n*.

Passaxv: hac hampursagīh i dēvān ka-šān ēšm apar dvārīt ēstēt hac apastāk paitāk: [2]*ō pursišn apar mat hēnd [ku-šān apāk dēvān ⌞ō⌟ hampursīt bavēt] kē-šān dōšīt ān i vattar ⌞i⌟ pa mēnišn ēlōn apāk ēšm ō hamdvārīt hēnd u-šān vīmārēnēt axvān i martōmān [ku apāk ēšm martōmān ahu⌞kāna⌟kēnēnd] ōhrmazd pātixšā pa tan ⟨i⟩ martōmān hast [ku-šān vināh nē hilīt kartan] ōhrmazd pātixšāyīh pa tan ⟨i⟩ martōmān hand candīh vohuman pa tan mahmān hac apastāk paitāk:* [3]*mazd⟨āi⟩*[4] *auuat̰ tāk ō vaxšat̰ manaŋh⟨ā⟩*[4] *ōhrmazd ⟨ān⟩ hand xvatāyīh cand andar ōi vaxšēt vohuman [ku⟨-š⟩ pātixšāyīh pa tan i mart ⟨ān⟩ hand candīh vohuman pa tan mahmān]*

Pursišn 5 (6)

Pursišn: kē pa dēn i ōhrmazd u zartuxšt ēstē⟨nd⟩[1] *hēc dōšaxvīk bavēnd aivāp nē*

Passaxv: nē cē har kē[2] *pa dēn i ōhrmazd ēstēnd u ⌞zartuxšt yašt hēnd⌟ har kē*[2] *zartuxšt yašt hēnd hamāk garōtmānīk hēnd hac apastāk paitāk:* [3]*frō⟨.⟩tāiš vīspāiš c⟨i⟩nuuatō*[4] *frafrā pərətūm frāc ōišān harvist pa cinvitarg franāmēnd [ku* [5]*ān-i zartuxšt yašt*[5] *hēnd hamāk garōtmānīk hēnd]*

Pursišn 6 (7)

Pursišn: mānsr apastāk zand vicīr u dātavarīh ō vināhkārān u apār⟨ō⟩nān[1] *u ahramōkān cāšītan šāyēt aivāp nē*

2) Phl. V. of Y 30,6bc; v. note a. — 3) Abridged from Y 31,6c with Phl. V.; v. note b. — 4) Ms °ā̊.

a) Y 30,6bc *pərəsmanə̄ng upā.jasat̰ hiiat̰ vərənātā acištəm manō at̰ aēšəməm hə̄ṇduuārəṇtā yā bąnaiiən ahūm marətānō* '(when deception) came upon them at their consultation, when they chose the worst mind, then they rushed together with wrath, that they might sicken the world of men'. Cf. DkM 829,20f. *nē hakurc rāst bē vicīnēnd kē kāmak ān i akōman apar vīmārēnītan i dēvān ān i martōmān axvān pa frēftan-ic i martōm ō martōm hac dēvān frēpišn u matan i martōm pa ān axv ō axvīh dušravišnīh* 'never do they select aright whose desire is that of Akōman. And about the demons causing sickness to the lives of men through deceiving even of man to man on account of the deceit of the demons, and the coming of man to the state of evil-progress in that life'. — b) Y 31,6c *mazdāi auuat̰ xšaθrəm hiiat̰ hōi vohū vaxšat̰ manaŋhā* 'to Mazdā that Xšaθra which he shall increase

Answer: From the conspiracy of the Dēvs, when wrath has rushed upon them. From the Avesta it is evident: [a]They have come up for consultation [i. e. they have conspired with Dēvs] who choose with thought that which is worse, thus they have rushed together with wrath, and they cause sickness to the life of men [i. e. with wrath they cause ruination of men]. Ōhrmazd is the ruler over the body of men [i. e. He does not allow them to commit sin]. Ōhrmazd has authority in the body of men to the same extent as Vohuman is lodging in the body. From the Avesta it is evident: [b]To Mazdā that ... shall increase through Manah. Ōhrmazd's lordship increases in him as much as Vohuman [i. e. He (has) authority in the body of man to the same extent as Vohuman is lodging in the body[c]].

5 (6): Paradise for those who worship Ōhrmazd

Question: Do any of them who stand by the religion of Ōhrmazd and Zartuxšt become worthy of Hell, or not?

Answer: No. Because everyone who stands by the religion of Ōhrmazd, and everyone who has worshipped Zartuxšt, are all worthy of Paradise. From the Avesta it is evident: With them all, I will cross the Cinvat Bridge. All of them go forth on the Cinvat Bridge [i. e. [a]those who have worshipped Zartuxšt[a] are all worthy of Paradise][b].

6 (7): Mānsr and Avesta not to be taught to the wicked

Question: Is it proper to teach Mānsr[a], Avesta, Zand, decision and judgment[b] to sinners, perverse ones and heretics, or not?

through his Vohu Manah'. Cf. DkM 833,12f. *ēn-ic ku bavandak šnāsīh i cišān pa vohuman andar vārom mēhan kartakīh bavēt* 'this also that the perfect recognition of things is owing to Vohuman having made a home in one's heart'. — c) Cf. Y 32,2a *aēibiiō mazdā̊ ahurō sārəmnō vohū manaŋhā* = Phl. V. *ō ōišān [dēvān] ōhrmazd pa sardārīh i vohuman [ka-š vohuman pa tan mahmān būt]*.

P 5: 1) Ms *°ēt*. — 2) Ms *cē*. — 3) Quoted from Y 46,10e with Phl. V. — 4) Ms *canuuatō*. — 5) YPhl *ōišān zartuxšt hāvišt*.

a) YPhl 'those who are Zartuxšt's disciples.' — b) Cf. DkM 822,22f. *u garōtmānīkīh i hamāk ōišān kē dēn kē hac zartuxšt patīrēnd* 'and the state of Paradise unto all those who accept the Religion which is from Zartuxšt'.

P 6: 1) Ms *'p'ryn'n*.

a) i. e. holy texts. — b) i. e. legal texts.

Passaxv: nē cē-š gurg huzvān dāt būt hac apastāk paitāk: [2]*vəhrkāi hizuuąm ⟨d⟩aδāit⟨i⟩*[3] *yō ⟨a⟩zrazdāi*[4] *mąθrəm ciśte*[5] *gurg ⌊u ahramōk⌋ huzvān dahēt [ān rāy andar gēhān stahmaktar bavēt] kē ō ōi ahramōk mānsr cāšēt*

Pursišn 7 (8)

Pursišn: hac ahramōkān u apārōnān mānsr u apastāk zand u vicīr u dātavarīh āmuxtan frašnūtan šāyēt aivāp nē

Passaxv: nē cē dušravišnīh u margīh andar šahr u deh stahmaktar bavēt hac apastāk paitāk: [1]*māciš aṯ və drəguuatō m⟨ą⟩θrąscā*[2] *gūštā sāsnåsc⟨ā⟩*[3] *mā kas ⟨ētōn hac⟩ šmāh ⟨hac⟩ ō⟨i⟩ druvand mānsr nigōšēt āmōcišn*[4] *[ku hac ahramōkān apastāk u zand mā nigōšēt]* [1]*āzi dəmānəm vīsəm vā šōiθrəm vā daxiiūm vā ādāṯ cē andar ān damun [katak*[5]*] u vis u šōisr [šahr*[5]*] deh [rōtastāk*[5–6]*] dahēt* [1]*dušitācā marəkaēcā*[7] *aθā īš sāzdūm sna⟨i⟩θišā*[8] *dušravišnīh u margīh [⟨ān i ahramōk⟩] ētōn ōišān [⟨ahramōkān⟩] rāy sācāt snēh ⌊ōišān ahramōkān rāy⌋*

2) Quoted from E 17, but Phl. V. differs; v. notes c and e. — 3) Ms *adaδāiti.* — 4) Ms *razrazdāi.* — 5) Or with BTHL (AirWb 461) *caśte,* as in E 17; v. note d.

c) E 17 *vəhrkāi hizuuąm daδāiti yō azra⟨z⟩dāi m⟨ą⟩θrəm caśte.* — d) It is evident that the correct reading of the third and the fifth words is *daδāiti* (Phl. V. *dahēt*) and *azrazdāi* (Phl. V. *ahramōk*) respectively. But there is some doubt whether E 17 *caśte* should be corrected into *ciśte* attested here, or inversely. The same problem is with Y 13,3 *caśānąsca* (Mss Mf 1, J 2) 'teacher' of which the variant *ciśānąsca* is well attested (Mss K 5, Pt 4). BARTHOLOMAE (AirWb 461) preferred *caśte,* attributing this to the root *caš/kaš* 'to see' (cf. GAv. *vourucašāni-* 'far-seeing,' Ved. *cáṣṭe* 'sees') which in this case should have the meaning 'to teach'. It appears that he had in view MP. *cāšēt* 'one teaches' of the Phl. V. This, however, comes from the causative OIr. **cāšaya-* 'to teach' < '*to cause to see' which again testifies to the meaning 'to see' of the primary verb. Hence it is preferable to adopt the reading *ciśte* and derive this from the root *ciš/kaēš* (AirWb 429ff.) translated in the Phl. V. also by *cāšītan.* The same applies to the Pres. Part. *ciśāna-* attested in N 84 *aiβica haite ciśānāica* which was unnecessarily corrected by BARTHOLOMAE to **caśāna-.* In these cases we have the same stem *cīš-* as found in the active forms GAv. *cīšmahicā* Y 41,1, *cīždī* Y 44,16 and, what is even more significant, in the medial form LAv. *cīšmaide* Y 27,7. It is, perhaps, of interest to note that these forms have been taken as root Present forms by BARTHOLOMAE, but they rather represent the weak stem *cīš-* < Ir. **ciš-* < Ar. **cins-* of the Present stem *cinah-* well attested in GAv. *cinahmī* Y 12,1, LAv. *cinasti* Y 20,3, cf. GAv. *cinas* Y 44,6 which, however, could also belong to the root *ciθ/kaēθ* (AirWb 428). The development *-iš* < *-i̦š* < *-ins*

Answer: No. Because (thereby) one would supply a tongue to the wolf. From the Avesta it is evident: [c]One who teaches[d] Manθra to the unfaithful, supplies a tongue to the wolf. [e]One gives a tongue to the wolf [thereby he is more oppressive in the world], who teaches Mānsr to the heretic[f].

7 (8): Mānsr and Avesta not to be learnt from the wicked

Question: Is it proper to learn and to listen to the Mānsr, Avesta and Zand, decision and judgment from heretics and perverse ones, or not?

Answer: No. Because (thereby) distress and death become more oppressive in the town and country. From the Avesta it is evident: Let not anyone of you, therefore, hearken unto the wicked one's words and teachings. Let not anyone from amongst you, thus, listen to the word and teaching from the wicked [i. e. do not listen to Avesta and Zand from the heretics]. Thus, he places the house, borough, district and country. Because he bestows in the house [residence], clan, province [town] and country [land]. In distress and death, so do you smite them with the weapon. Distress and death [he who is the heretic], so do you prepare weapon for them [the heretics][a].

is found also in the A. Pl. *gairīš* < **gairįš* < **gairins*, cf. Ved. *girín* (Bartholomae, Grundriß I 1, p. 175). No objections could be raised against the forms *cište* and *cišāna-* from the corrupted *caṣ̌āit* also attested in E 17 (Bartholomae *cašāit⟨e⟩*) since the reading is evidently influenced by Phl. V. *cāšēt*. — e) The Phl. V. of E 17 differs: *kē gurg huzvān dahēt kē ō ōi i aravā⟨k⟩ dahišn i anēr mānsr cāšēt hast kē gurg ahramōk gōvēt* 'he supplies a tongue to the wolf who teaches Mānsr to him who hinders progress, who is a non-Iranian. There is one who says: The wolf signifies the heretic'. — f) Cf. DkM 559, 2ff. *ēn-ic ētōn ku ō vattarān ahramōkān zand apastāk nē cāšišn cē vināh andar gēhān ravākīh vēš bavēt ka ō vattarān ahramōkān zand apastāk cāšēt* 'this also that Zand and Avesta should not be taught to the wicked heretics because much sin will be current in the world if one teaches Zand and Avesta to the wicked heretics'.

P 7: 1) Quoted from Y 31, 18 with Phl. V. — 2) Ms *manθrąscā*. — 3) Ms *°ca*. — 4) YPhl *āmuxtišn*. — 5) These three glosses are not found in the YPhl. — 6) In the Ms *rōtastāk* is misplaced between *iš* and *sāzdūm*. — 7) This is the reading of most good manuscripts in Y 31, 18 where Gdn has *marakaēcā* (K 5). — 8) Ms *snaēθišā*.

a) Cf. DkM 558, 20ff. *ēn-ic ētōn ku ka vicīrēt hērpatistān pa apastāk u zand apārīk frahang i pa pēšak pēšak hac vattarān nē gīrišn cē-š frahang vattar xvat aka-ruvāntar bavēt kē hērpatistān pa apastāk u zand u apārīk-ic i frahang pa pēšak pēšak hac vattarān gīrēt* 'this also that if one selects religious study in Avesta and Zand, and other sciences for the different professions, one should not acquire it from the wicked; because the learning will be worse and he will be very evil-souled himself who acquires religious study in Avesta and Zand, and also (in) other sciences for

Pursišn 8 (9)

Pursišn: kē mart-ē dušnām dahēt aivāp anāstak drōg pat-iš gōvēt adak tōžišn cē

Passaxv: pa fratom yāvar ka gōvēt 3 bār yōmēz apar ē āšambēt pa ditīkar yāvar 6 u pa sitīkar 9 u cahrom 10 zanišn hac-aš srōšcaranām u asp aštr apar āhanjišn hac apastāk paitāk: paoiriiehe miθō⟨.ux⟩tahe[1] *θr⟨iš⟩*[2] [3]*maēsmą š⟨ā⟩mąn*[3] *ašamāt̰ pa fratom mēt-gōvišnīh 3 ⟨. . .⟩apē⟨ša⟩mak pa apar āšambišnīh apar ē āšamb˪ēn˩ēt*[4] *bi⟨t⟩iiehe*[5] *xš⟨u⟩uaš*[6] *θritiiehe nauua tūiriiehe θri vā ⟨ā⟩z⟨ā⟩iti*[7] *sraošō.caranaiia*[8] *aštraiia pa ditīkar 6 u pa sitīkar 9 u pa tasom 3 zanišn srōšcaranām aštr*

Pursišn 9 (10)

Pursišn: gōmēz yut hac ān gāv hēc ditīkar šāyēt

Passaxv: ēn hand pa apastāk gōvēt nē šāyēt apārīk hamāk šāyēt nōit̰ ⟨n⟩arahe[1] *nōit̰ jahikaiiå nōit̰ sūnō nōit̰ h⟨ū.⟩xšaθr⟨iiå⟩*[2] *nōit̰ daēuuaiiasn⟨ahe⟩*[3]

the different professions, from the wicked', and DkM 834, 19 ff. *u handarž i ō martōmān apar pahrēc i hac pasīh i ōi i ahramōk nē niγōkšitan u nē xvāstan i hac-aš šān apastāk u zand duš⟨rav⟩išnīh u spazgīh u anāštīh u margīh u bīm i hac ahramōkān andar gēhān u handarž i ō dēnburtārān apar cārak i ahramōkān bē šnāxtan ušān snēh sāxtan u dāštan* 'and the counsel unto mankind about abstaining from following the heretic and not listening to him and seeking from them the Avesta and Zand. And about the distress, slander, strife, death and fear in the world on account of the heretics. And the counsel unto the supporters of Religion about recognizing the remedy against the heretics, and preparing and holding the weapon against them (for their destruction).'

P 8: 1) Ms *miθōhitahe*; Bthl (AirWb 1181) **miθōxtahe*; Bta **miθaoxtahe*. — 2) Ms *θrī*, influenced by the following *θrī*; v. note c. — 3) Ms *šamąn*; Dst *maēsma šamąn* (by mistake) wherefrom Bthl (AirWb 1108) *maēsma.šamąn*; v. note b. — 4) Ms *āšambēnēt*. — 5) Ms *biθiiehe*. — 6) Ms *xšauuaš*. — 7) Ms *azaiti*. — 8) In the Ms follows *asp* written under the influence of V 4, 18 etc. (v. note d) and then struck off.

a) The number of stripes, viz. 10, does not agree with the Avesta injunction which follows. — b) The translation of *maēsmą* being missing in the Phl. V., Bartholomae poses a compound **maēsma.šama-* 'sip of urine', of which **maēsma.-šamąn*, according to him, would be the A. Pl. However, the form *maēsmą* attested in the Ms is the correct G. Sg. of *maēsman-* (*-ą/ąn* from **-anh*, GAv. *-ə̄ng*; cf. LAv. *hamahe aiiąn* Y 57, 31 etc. and GAv. *mahiiā rāzə̄ng* Y 50, 6), whereas *š⟨ā⟩mąn* is the well attested A. Pl. of *šāma-* 'sip'. — c) Drinking of *gōmēz* is prescribed here as a punishment and, at the same time, as a means of purification from the sin.

8 (9): Penalty for vilification

Question: (If) one slanders a person or utters a falsehood and lie, then what is the penalty?

Answer: On the first occasion, when he utters, he shall sip Gōmēz three times, on the second occasion six, on the third nine and on the fourth ten[a] stripes from the Srōšcaranām and the horse-whip shall be drawn over him. From the Avesta it is evident: For the first falsehood, he shall sip three sips of urine[b]. For the first false-speking, he shall sip by sipping three mouthfuls (of urine). For the second six, for the third nine[c], for the fourth one shall draw there (lashes) with the Sraošōcaranā (and) the whip[d]. For the second six, for the third nine and for the fourth three stripes with the Srōšcaranām (and) the whip[e].

9 (10): Gōmēz of animals

Question: Is it proper (to use) Gōmēz of any (animal) other than the bull?

Answer: This much as is stated in the Avesta is not proper, all other is proper: Not of a man, not of a woman[a], not of a dog, not of a sow[b],

This injunction appears in a different context for healing and purifying a women who has given birth to a stillborn child, cf. V 5,51 *gəuš maēsmana āθriiō.paiti.iristəm θriš vā šāmąn yat̰ vā xšuuaš yat̰ vā nauua* = Phl. V. *ān i gāv gōmēz u ān i ātaxš āturstar 3 apēšamak [gōmēz] aivāp 6 aivāp nōh.* — d) The Av. and Phl. V. do not follow the usual way of expressing such injunctions found many times in the Vidēvdāt, e. g. V 4,18 *panca upāzananąm upāzōit̰ aspahe aštraiia panca sraošō.caranaiia* = Phl. V. *5 pa aparzanišnih aparzanišn asp aštr 5 srōšcaranām*; N 42 etc. *θri vā āzāiti aiiarə.drājō vā vāstraiiāt̰* = Phl. V. *3 zanišn aivāp rōc drāhnāy vāstryōših [yazišn xūp].* — e) Cf. DkM 559,7ff. *u ēn-ic ētōn ku anāstak u drōg apar ō kas nē gōvišn cē pa mēnišn.i martōmān zanēt bāstān ō kunišn avīrtar rasēt u-š xvat-ic anāst u drōg vēš apar kunēt kē apar kasān anāst drōg gōvēt* 'and this also that one should not utter lie and falsehood about someone, because he comes to smiting in the thought of men, it certainly reaches more to him who should act (so), and he himself accrues much lie and falsehood who utters lie and falsehood about others.' For further references, cf. AVN 40 55 90 97.

P 9: 1) Ms *marahe*; Bthl (AirWb 1151) **mairiiehe*; v. note a. — 2) Ms *huxšaθrahe*; v. note b. — 3) Ms °*iiasnō*. — 4) Ms °*əhe*.

a) For his reading **mairiiehe*, Bartholomae refers to Yt 8,59 *mā hē mairiiō gəuruuaiiōit̰ mā jahika*. But cf. Yt 17,54 *mā narō . . . mā jahika*, and V 18,54 *nā jahika . . . frapataiti*. — b) In Yt 14,12 *xšaθrī-* 'female' is used in opposition to *aršan-* 'male, steed' (of camels). From this it is likely that *hū.x⟨š⟩aθr⟨iiā⟩* is the antonym of *hū.(kəhrpa) varāzahe aršnō* found in Yt 14,15 (the construction of which is the same as that of V 7,2 *maxšī.kəhrpa ərəγaitiia*). However, the Phl. V. has simply *hūk*.

nōiṯ tanu.pərəθ⟨a⟩he[4] *nē mar u nē jēh-dēv-⟨i⟩c u nē sag u nē hūk nē dēvyasn u nē tanāpuhrakān*

Pursišn 10 (11)

Pursišn: niyāyišn xvaršēt pa pušt i stōr šāyēt kartan aivāp nē

Passaxv: ka-š vitang ⌊aivāp⌋ ētōn tuvān ka-c ēstēt aivāp nišīnēt aivāp xvaft ēstēt aivāp-aš pa zēn gā⟨v⟩šang hamē barēt aivāp pa pušt i stōr u stōr hamē ravēt šapīk kustīk dārēt hac apastāk paitāk: [1]*hiš⟨t⟩əmnō vā ą̇ŋhānō vā daθānō*[2] *vā b⟨a⟩rəmnō*[3] *vā vazəmnō vā aiβiiāstō aθa ratufriš ka ēstān [āxēzān] aivāp nišīnān aivāp sāyān aivāp barān aivāp vāzān ka aiwyāhast [ku šapīk kustīk dārēt] ⟨ētōn⟩ ratihā*

Pursišn 11 (12)

Pursišn: ka šapīk u kustīk nē tuvān dāštan brahnak višātak ān vēh ka niyāyišn bē kunēt aivāp nē

Passaxv: niyāyišn bē-š kunišn avīr xūp hac apastāk paitāk: [1]*vaŋharəštasciṯ maγnəṇtasciṯ srāuuaiiōi⟨ṯ⟩*[2] *višātak-ic brahna⟨k⟩-ic ē srāyēt* [1]*yezi ište*

c) A similar series is met with in V 8,13 *pasuuąm vā staorąm vā nōiṯ narąm nōiṯ nāirinąm . . . aēte maēsma maēzaiiaṇta yaēibiiō aēte nasukaša frasnaiiąṇte varəsąsca tanūmca* = Phl. V. *hac pahān u stōrān mā hac narān u mā hac nāirikān . . . ōišān mēšak ē gōmēzēnd pa ōišān nasāykēs frāc ē šōyēnd vars u tan.*

P 10: 1) Quoted from N 37; v. note a. — 2) Dst **paθānō*; Waag (in N 37) **saiiānō*; v. note b. — 3) Ms *bərəmnō*.

a) Cf. N 37 *aiiō vā taca vā hištəmnō vā ą̇ŋhanō vā daθānō vā barəmnō vā vazəmnō vā aiβiiāstō aθa ratufriš* = Phl. V. *ka ravān aivāp tacān aivāp ēstān aivāp nišīnān aivāp sāyān aivāp barān aivāp vāzān . . . ka-š ⟨aiwyāst⟩ [apar varm] ētōn ratīhā.* — b) If *daθānō* really should be corrupted then the corruption must have had already taken place in N 37 at the time of the compilation of P. However, no convincing correction has been put forward. Waag's conjecture **saiiānō* is satisfying from the lexical standpoint, but one must surmise that the original reading has been tampered with. Darmesteter's reading **paθānō* is based on the comparison with Yt 1,17 *us vā hištō ni vā paiδiiamnō* 'rising or lying down.' It has been accepted by Bartholomae (AirWb 841) who derives **paθāno* from the root *pad* 'to move downwards' and proposes to take it as a Pres. Part. standing for **paθiiānō* (or rather **paiθiiānō*). This is, however, impossible, the Pres. of *pad* with prefix *ni* meaning not 'to lie,' but 'to lie down,' and its correct Part. being *ni-paiδiiamna-* quoted above. — c) For the verbs of motion, cf. also V 8,73 *aiiaṇtəm vā taciṇtəm*

not of a Daēva-worshipper, not of a condemned person[c]. Not of a man, not of a woman, not of a dog, not of a hog, not of a Dēv-worshipper and not of the unpardonable sinful ones.

10 (11): **Performing Xvaršēt Niyāyiš while riding**

Question: Is it proper to perform Xvaršēt Niyāyiš (while travelling) on the back of a beast, or not?

Answer: If one (is in) danger it is so proper (to perform) even when he stands or sits or has lied down or is riding with the ox-goad or is on the back of the beast and the beast is going allong, (if) he retains the sacred shirt and the girdle. Form the Avesta it is evident: [a]Standing or sitting or lying[b] or riding or driving[c], (if) one is girdled, then he gratifies the Ratus[d]. When one is standing [rising] or sitting or lying or riding or driving, if girdled [i. e. he retains the sacred shirt and the girdle], then (he is) satisfying the Rat.

11 (12): **Performing Niyāyiš without sacred shirt and girdle**

Question: If one is not able to retain the sacred shirt and the girdle, and one is bare and naked, is it right if he performs Niyāyiš, or not?

Answer: The performance of the Niyāyiš is quite correct. From the Avesta it is evident: [a]Even sparsely clothed, even naked, one shall chant[b].

vā barəmnəm vā vazəmnəm = Phl. V. *ravān aivāp tacān aivāp barān aivāp vazān.* — d) Except 'standing or sitting', to recite the Niyāyiš in other positions noted here is generally considered to be improper. Even more strange is the recital of the Staota Yasnya in similar conditions alluded to in N 37; v. note a. There can hardly be any doubt that such license was allowed only under great duress.

P 11: 1) Evidently quoted from N 109 although the glosses of the Phl. V. differ; v. notes a and c. — 2) Ms °*š*.

a) N 109 (Ms) *varəštasca mnāyṇtascit̰ srāuuaiiōit̰* = Phl. V. *višātak-ic brahnak-ic srāyēt [apāc ō frakart bun]*. For the reading of the first word cf. N 83 Pq *varštascit̰* (fo. 160 v. 12), *vaŋharštasca* (fo. 160 v. 14), *vaŋharštascit̰* (fo. 160 v. 15); N 103 Pq *varišstaŋhasca* (fo. 185 v. 14); N 109 Pq *vaŋharəštascit̰* (fo. 194 r. 2). — Bartholomae (AirWb 1348) poses *vaŋharə-štā-* 'clothed' which is against Phl. V. *višātak.* The meaning is 'sparsely dressed,' i. e. 'with the sacred shirt but without the sacred girdle' (v. note b). Therefore Jackson's analysis of *vaŋharəšta-* (sic!) as haplology from **vaŋha-harəšta-* (Cama Memorial Volume, p. 131) could be convincing, but the order of the two numbers of the compound is unexpected, as pointed out by Bartholomae, and, moreover, the Avesta word for 'clothes' is not *vaŋha-*, but *vaŋhana-*. Thus *vaŋharəšta* -is rather bowdlerized for *auuaŋharəšta-* 'unbound' due to a popular etymology. — b) As in the foregoing Pursišn, the recitation of the Avesta without the sacred symbols on the body could have been

⟨yezi⟩[3] *nōiṯ išt⟨e⟩*[4] *nōiṯ aš̱auuanəm ainištiš āstāraii⟨e⟩iti*[5] [6]*ka-š ētōn tuvān hat*[6] *[tuvānīk ētōn cigōn xūptar bē kunišn] ka nē tuvānīk nē ān i ahlav pa atuvānīkīh āstārēt*

Pursišn 12 (13)

Pursišn: andar vēhdēn kirpak katām vēh u pahlomtar

Passaxv: dastavar[1] *i nēvak dāštan: ahumaṯ*[2] *ratumaṯ vahištəm vaocat⟨a⟩*[3] *sp⟨i⟩tama*[4] *zaraθuštra axvōmandīh u ratōmandīh pahlom gōv spitamān zartuxšt [*[5]*ahlāyīh*[6] *rāy a-šān ciš-ê ēn*[7] *pahlom gōv rat dastavar]* [8]*kəmciṯ aŋhəuš astuuatō*[9] *aoi katārcē*[10] *axv i astōmand apar ō* [11]*marəṇtəm*[12] *vərəz⟨i⟩ṇtəm*[13] *sixšəṇtəm*[14] *sācaiiaṇtəm pait⟨i⟩šəṇtəm*[15] *gaēθābiiō astuua⟨i⟩tibiiō*[16] *a⟨ṣ̌⟩ahe*[17] *ōšmurtārī⟨h⟩*[18] *varzītārī⟨h⟩ āmuxtī⟨h⟩ āmuxtārīh pa nōk xvāhišnīh i andar gēhān i astōmand i ahlāyīh*

3) Om. also in the extant Mss of the Nīrangistān.— 4) Ms °*i*.— 5) Ms *āstā.raiiaēiti*.— 6) The words *ka-š ētōn tuvān hat* are misplaced in the Ms before *yezi ište*.

allowed only under duress. For the present passage, attention is drawn to Patēt Pašēmānīk II = Dhabhar, ZXA p. 74ff. (ZXA tr. p. 143ff.) *višātdvārišnīh [ku sutrak andar tan dāštak u kustīk apar ōi nē bastak āmatan u raftan kartak] brahnak tan dvārišnīh [ku sutrak u kustīk nē dāštak āmatan u raftan kartak]* '(who) rushes about bare [i. e. goes to and fro retaining the sacred shirt on the body but not binding the girdle over it], (who) rushes about naked [i. e. goes to and fro without retaining the sacred shirt and the girdle].' This passage also gives the correct interpretation of Av. *vaŋharəšta-* and *maγnəṇta-*. Cf. also Tavadia, Šnš 4,6 note 4. — c) N 109 (Ms) *yezi išta nōiṯ išta nōiṯ anašauuanəm aēništəm āstāraiti* = Phl. V. *ētōn hakar tuvānīk [ētōn cigōn-am guft] hakar nē tuvānīk nē ān ahlav atuvānīk āstarēt [ka yazišn nē kunēt]* 'thus, in case of ability (he recites the prayer), [as I just stated]; in case he is not able, the righteous is not guilty of inability [if he does not perform the Yazišn].'

P 12: (Ms R, fos. 7r,15—8r,1): 1) So R; TD °*rīh*. — 2) So R; TD *humaṯ*. — 3) Mss °*ā*. — 4) So only J; TD R *spətama* (so TD also in P 20 25 31 32 36 39—42; cf. 44 *spəṇtama*). — 5) This gloss is misplaced in the Mss before *marəṇtəm*. — 6) TD repeats *ahlāyīh*. — 7) So R; TD om. — 8) Cf. V 7,50 10,19; v. note c. — 9) So TD; R *astauuatō*. — 10) So TD; R *ō katārcē*, but *aoi* is rendered by Phl. V. *apar ō*. — 11) Cf. Y 55,6 Vyt 52 Y 19,10. 11; v. note d. — 12) So TD; R *marəm.təm*. — 13) R *vərəzəm.təm*, TD *vərəzṇtəm*. — 14) So TD; R *spəhəsəṇtəm*. — 15) R *paiti.-saṇtəm*, TD *paitəšəṇtəm*. — 16) R *astauuaitaibiiō*, TD *astuuaētibiiō*. — 17) Mss *ašahe*. — 18) So R; TD *ōšmār*°.

Even bare, even naked, one shall recite. [c]'If one is able (to chant); if one is not able (to chant), then the inability does not make the righteous guilty. If one is so able; [(in case of) ability one shall perform in the best possible manner]; if one is not able, the righteous is not guilty for inability.

12 (13): Excellent meritorious deed according to the Good Religion

Question: What meritorious deed is good and excellent according to the Good Religion?

Answer: To retain a good Dastur. Do you declare, O Spitama Zaraθuštra, that (sacred prayer) which contains (the words) Ahū and Ratu[a], as the best. Do thou proclaim. O Spitamān Zartuxšt, the state of having a material and spiritual lord[b] as excellent [for the sake of righteousness, do thou proclaim to them this thing as excellent: the Rat (i. e.) Dastur]. [c]To anyone in the material life. To anyone of the corporeal existence. Who recounts, practises, learns, teaches, realizes[d] for the material creatures of righteousness. Remembering, acting, studying, instructing, desiring anew, which is in the corporeal world of righteousness.

a) i. e. the Ahuna Vairya prayer, cf. Y 19, 8 *fraca aētaṯ vacō vaoce yaṯ ahumaṯ yaṯ ratumaṯ* = Phl. V. *frāc ē gōvišn guft [dēn] i axvōmand u ratōmand [kē ē hac-aš paitāk ku xvatāy u dastavar dārišn ē-c guft ku]*. — b) The author of the P has turned the sense of the original Avesta quotation which refers to the Ahuna Vairya, in order to adapt it to the need of the context which points to a person. The neuter forms *ahumaṯ ratumaṯ* are interpreted by him as if they were masculine forms as found in Vr 1, 5 *ahumatō ratumatō aṣ̌aonō aṣ̌ahe raθβō* = Phl. V. *axvōmandīh u ratōmandīh ahlav i ahlāyīh rat [ān mēnōy ka xvatāy u dastavar dārēnd pa rāh i ōi]*. Cf. also Vr 2, 7 14, 3 *ahumәṇtәm ratumәṇtәm aṣ̌auuanәm aṣ̌ahe ratum*. — c) Cf. V 7, 50 *hixšaēša . . . kәmciṯ aŋhōuš asiuuatō aētašuua daxmaēšuua vīkantәe* = Phl. V. *hācēt . . . katārcē axv i astōmand ō ōišān azān bē kanišnīh*, and V 10, 19 *kahmāiciṯ aŋhәuš astuuatō*. — d) For the technical terms, cf. Y 55, 6 *staota yesniia . . . marәmna vәrәzimna sixšәmna sācaiiamna dadrāna paitišāna* = Phl. V. *stōt yast . . . ōšmuram u varzam u āmuxtam u āmōcam u dāram u apar xvāham*, Vyt 52 *te narәš paitišmārәṇtәm vәrәziṇtәm sixšәṇtәm sācaiiaṇtәm paitišaṇtәm yaθa yaṯ te frauuaocāma* = Phl. V. *ān mart kē ōmētēnēt hēnd [. . .] bē varzēnd pa āmuxtišnīh cigōn kē āmuxtišn pursišnōmand [ku nīrangīhā dēnīk hac hērpatān āmuxtišn varzēnišn] cigōn kē-t ān frāc guft-am*, Y 19, 10 *yaθa yaṯ diṯ vīspō aŋhuš astuuâ āsaxšaṯ saškąs* (Geldner *saxṣ̌ąs*, Bartholomae AirWb 1553 *sašąs*) *dadrānō* = Phl. V. *cand ān harvisp axv i astōmand ān āmuxt āmuxtēnd [ku varm bē kunēnd] dārēnd [ku-š apar bē ēstēnd]*, and Y 19, 11 *aētaṯca nō vacō frāuuaoce sixšaēmca hišmāirīmca* = Phl. V. *ē-c gōvišn amāh frāc guft [. . .] kē āmuxtēt [ku varm bē kunēt] ōšmurēt [ku andar yazišn ē ō gōvēt]*. See also DkM 874, 8—10 *ēn-ic ku martōm pa āmuxtišn u ōšmurišn u varzišn ruvān hac dōšaxv . . . pāyēt* 'this also that mankind protect the soul from Hell through learning, remembering and practising (the Ahunavar).'

Pursišn 13 (14)

Pursišn: ān i vattartom pa vēhdēn vināh ē katām vattar

Passaxv: dastavar nē dāštan ka dārēt ān i vat dārēt vattar an⟨a⟩ŋh⟨uu⟩ō[1] *aratuuō*[2] *acištəm anaxvīh u aratīh vattartom gōvam*[3] *[kē dastavar nē dārēt] dužaŋhauuō kē ān i vat dārēt [cē* [4]*ka hac*[4] *būn nē dārēt vēh ku ka ān i vat dārēt]*

Pursišn 14 (15)

Pursišn: hēc kār u kirpak hast i ka nē pa dastavar kunēt martōm hac[1] *vināh bē āvurēt u-š kirpak ō ruvān rasēt*

Passaxv: nē nōiṯ zī ciš asrao⟨š⟩anąm[2] *tanunąm ašahe uruua*[3] *ciθi⟨i⟩āi*[4] *vī⟨δ⟩āiti*[5] *cē nē kas i asrūš⟨t⟩ tan [kē kār u kirpak nē pa dastavar kunēt] a-š*

P 13: (Ms R, fo. 8r,2—10): 1) Mss *anåŋhō*. — 2) So TD; R *aratauuō*. — 3) So R; TD *gōv*. — 4) Mss *kē*.

a) *anaŋhuuō* and *aratuuō* are correct L. Sg. forms of *anaŋhu-* 'having no Ahu' and *aratu-* 'having no Ratu', cf. LAv. *aŋhuuō* Y 19,6 etc. and *zaṇtuuō . . . daŋhuuō* Y 9,28 etc. The L. Sg. of the privative Bahuvrihi has the sense 'in the state of being without an Ahu and Ratu' or simply 'without an Ahu and Ratu.' For this cf. Y 65,9 *anarəθe* 'unlawfully' (= Phl. V. *pa adātastānīh*) from *arəθa-* 'law, command' (= Phl. V. *dātistān*); Y 32,6 *ənāxštā* 'in discord;' Y 43,12 *nōiṯ asruštā* 'not disobediently;' see Humbach, Die Gathas II, pp. 34 51. — b) *dužaŋhauuō* is the correct N. Pl. of *dužaŋhu-* 'having a wicked Ahu.' It is not clear why the form was considered by Bartholomae (AirWb 756) as a G. Sg. of a stem *dužaŋhu-* 'Hell,' the latter being only attested in the I. Sg. *dužaŋha* Yt 19,44 which is rather a corruption of **daožaŋuha*, I. Sg. of *daožaŋuha-* 'Hell'. — c) Cf. REA 17,32—33 (32) *rat dastavar pa rat dastavar mēnēt u dārēt u rat dastavar mēnišnīkīhā dāštan pa dāt dārēt cē kē rat dastavar pa rat dastavar nē dārēt u-š mēnišnīkīhā ē-c pa dāt dāšt ēstēt ku ka rat dastavar pa rat dastavar nē dārēt šāyēt adak-aš kirpak i kunēt pa rāh i asrōšdārīh pa mēnōyān ō frahaxt nē rasēt ka-š vas-ic kart ēstēt adak-aš hac-aš ētōn dur bēt cigōn ka andār gētīk ciš-ic kirpak nē kart ēstēt* (33) *pa apastāk gukāhīh nē kas ān i asrōšdār mart kē dastavar nē dārēt u-š dāt-ic ē ku nē apāyēt dāštan adak nē rasēt ō ān i pahlom axvān nē ka ōi ān apar ōšmurišnīh hēh ku-š kār u kirpak ān hand kart ēstēh cand sapzak i urvarān ka pa vahār frāc vaxšēt ēstēt kē-š dāt vas sapzak ōhrmazd* (32) 'one shall consider and regard the lord and Dastur as lord and Dastur and he shall regard it as an enjoinment to regard the lord and Dastur truly, because he who does not regard the lord and Dastur as lord and Dastur,

13 (14): Worst sin against the Good Religion

Question: (Among) the worst (sins), what sin is the worse according to the Good Religion?

Answer: Not to regard a Dastur (is bad). If one regards (a Dastur), and regards a wicked one, (it is) worse. Being without an Ahū and without a Ratu[a] is the worst. Not possessing an Ahū and not possessing a Rat, I declare as the worst [who does not regard a Dastur]. Those possessing a wicked Ahū[b] (commit the worst sin). He who regards a wicked (Dastur commits the worst sin) [because if one does not at all regard (a Dastur) is better than if one regards a wicked (Dastur)][c].

14 (15): Meritorious deed performed without a Dastur

Question: Is there any duty and meritorious deed, which, if one performs without a Dastur, delivers men from sin, and does its merit reach unto the soul?

Answer: No. No soul of disobedient[a] bodies will obtain[b] (the share) of Aša for atonement[c]. Because no disobedient person [who per-

has, *truly*, regarded *this too* as an enjoinment, that *it* is proper when one does not regard the lord and Dastur as lord and Dastur; then the meritorious deed which he performs shall, on account of disobedience, not reach the spiritual world, even when he has performed many (meritorious deeds), they shall be so remote from him as if he had not performed any meritorious deed in the world. (33) According to the Avesta evidence: No disobedient person, who does not regard the Dastur, and whose enjoinment too is this that one ought not to regard (the Dastur), shall come to the Best Existence, not (even) if he shall have exalted reckoning, that is, he shall have performed as many duties and meritorious deeds as the blossoms of trees which have grown forth in spring, which many blossoms Ōhrmazd created'. Cf. also P 3.

P 14: (Ms R, fos. 8r,10—8v,8): 1) So R; TD *kē*. — 2) Mss *asraōšanąm*; DST BTHL (AirWb 221) *asraošiianąm*; v. note a. — 3) So TD; R *uruuae*. — 4) So TD; R *caiθiiāi*; BL *ciθ(ai)iāi*. — 5) TD *viδāiti*; R *vīdāiti*.

a) *asraoša-* is the regular privative Bahuvrīhi of *sraoša-*, cf. V 16,18 *yō asraošō vīspe asraošō* = Phl. V. *ōišān asrōš [hēnd ku-šān xvatāy pa xvatāy nē dāšt bavēt] harvisp kē asrōš [hēnd]*. The hapax **asraošiia-* posed by BARTHOLOMAE (AirWb 221) would be an irregular formation. — b) *viδāiti* is a Subj. of the thematic Aor. stem *vida-* attested in Y 49,1 *ahiiā aošō . . . vīdā*, whereas the Pres. stem would be *vinda-*, cf. V 19,46 *kuua hē aošō vindāma*. — c) *ciθiiāi* was considered as corrupted by BARTHOLOMAE (AirWb 586), but it is a correct D. Sg. of *ciθiia-*. This stem is also found in *ciθīm* V 14,2 which was derived by BARTHOLOMAE (AirWb 585) from a stem *ciθi-*, which is, however, morphologically impossible, since the correct derivation from *ci* would be **citi-*. BARTHOLOMAE was misled by N 45 *ciθaiiaēca*

ahlāyīh ō ruvān tōžišn v⟨ind⟩ēt[6] *[ku-š kirpak vināh bē nē kanēt]* ***nōiṯ kaiiaδəm***[7] ***handaraite***[8] *u-š nē kastārīh ō ham*[9] *dārēt [ku-š hac garmōkvarīh bē nē*[10] *āvurēt ka yut dastavar kunēt]*

Pursišn 15 (16)

Pursišn: katār kirpak-ē mas u vēh kirpak hamāk mas u vēh ka vas mat ēstēt aivāp nē

Passaxv: paitāk ku kār[1] *mas-sūttar adak-aš yazišn i yazdān kunišn ⟨y⟩aṯ*[2] ***daēnaiiā māzdaiiasnōiš srauuō*** *kē pa dēn i māzdēsnān ⟨s⟩rav*[3] *[pa apastāk zand* [4]*bē nikīr ān i mas-dātistānīhātār pa ruvān ān kun]* ***srāuuaiiōiš staota yesniia***[5] *ē ⌊kē pa dēn i māzdēsnān ān*[6] *⟨s⟩rav*[3] *bē nikīr u ēvak i mas-dātistāntar ān kun⌋ [u andar varōmandīh-ē yazišn kun]*

6) Mss *vānēt*. — 7) So TD; R *d°*. — 8) So TD; R *°i*. — 9) So R; TD *nām*. — 10) So R; TD om.

upa. bərətaiiaēca in which *ciθaiiaēca* stems not from *ciθi-*, but is clearly corrupted from **ciθiiāica* under the influence of the following *bərətaiiaēca*. This is a similar corruption as V 9,55 (all Mss) *asaŋhaēca šōiθraēca* instead of the correct *asaŋhaēca šōiθrāica* found in V 13,54 (Mss Jp 1 Mf 2). As to the meaning of *ciθiia-* it is probable that it does not fully agree with that of *ciθā-* although both words are rendered through *tōžišn* by the different Phl. versions. For the juxtaposition of *uruuan-* and *ciθiia-*, cf. V 14,2 *baēuuarə vaziianąm . . . āθre . . . urune ciθīm nisirinuiiāṯ* = Phl. V. *bēvar puštak . . . ō ātaxš . . . pa ruvān pa tōžišn bē ē apaspārēt*. — d) *handaraite* which is parallel to *vīδāiti* is a Subj. of the athematic Aor. stem *dar-* attested through GAv. *dərətā* Y 44,4. The meaning of *han-dar* is not clear, but cf. also Av. *handərəti-* 'sin of hindering somebody' not listed in AirWb 1772 but attested in F 25a = ZPhlGl p. 38,8 Av. *handərəiti* = Phl. V. *handr⟨ax⟩t* (Reichelt *handart*) *ān bavēt ka kas hac ⟨a⟩xvēškārīh* (Reichelt *xvēškārīh*) *pātirān dārēt ⟨u aivāp ō⟩ ōi ⟨tapāh⟩* (Reichelt *ka ōi i tēž h'k'n*) *aivāp ōi i zi⟨yān ni⟩huftak kunēt* (Reichelt *zēnāvand xvaftak gīrēt*) *u-š handraxt gīrišn* (Reichelt *u-š hndrht u-š pldwtk'ryh kunišn*) '*Handraxt* is that when, owing to negligence, one keeps a person in hindrance, or when he clandestinely inflicts harm or injury on him. This should be taken as *Handraxt*'. Cf. also Patēt Pašēmānīk II = Dhabhar ZXA p. 64, 19ff. (ZXA tr. p. 127f.) *cigōn handraxt vināh: handraxt ān rāy gōvēnd ka andar dil cigōn-ān mēnišn dārēt kē kas-ic rāy hac rāh apēdāt ziyān bē kunam u kār i ōi višuftak kunam ān vināh rāy handraxt gōvēt* 'just as the *Handraxt* sin: *Handraxt* is so called when one resolves in his heart so that one may injure another by way of violence and spoil his work.

forms duty and meritorious deed without a Dastur] will obtain righteousness as expiation for his soul [i. e. his meritorious deed will not extirpate sin]. He will not overcome[d] the Kayaδa sin. And he will not hold together the (sin of) indifference [i. e. it does not deliver him from the heat ordeal, if he performs without a Dastur].

15 (16): On meritorious deeds

Question: What meritorious deed is great and good? Are all meritorious deeds, when they have arisen abundantly, great and good, or not?

Answer: It is evident that the more greatly beneficial work is the performance of the worship of the Yazats. The recital which is of the Mazdayasnian Religion. That which is the word in the Māzdēsnān Religion [in Avesta and Zand[a] [b]do thou observe and perform that which is more greatly judicious unto the soul]. Do thou recite the Staota Yasnya. ⌞[c]That which is the word in the Māzdēsnān Religion do thou observe and perform that which is more greatly just⌟ [and in case of doubtfulness do thou perform worship].

This sin is called *Handraxt*'. DkM 702, 11 ff. *u apar handr⟨ax⟩t i pa gyāk i bīmōmand u avitarg u miyān ⟨i⟩ xrafstarān u candīh i xrafstar cē andar ham dar* 'and about holding firmly (someone) in a place that is frightful and impassable, and among noxious creatures, and numerous noxious creatures and whatever is in the same chapter'.

P 15: (Ms R, fos. 8v, 8—9r, 4): 1) So R; TD *katār*. — 2) R *zaṯ*; TD *zad*. — 3) Mss *ahlav*; v. note a. — 4) Cf. YPhl. 34, 12b; v. note b. — 5) So TD; R *yasniiāiš*. — 6) Mss *'n*.

a) Cf. Phl. V. *zartuxšt srav [apastāk u zand]* for Y 16, 2 *zaraθuštrahe srauuå*; similarly for Y 57, 4 *srauuå zaraθuštri*, Y 53, 1 *srāuuī zaraθuštrahe*. — b) Cf. Y Phl. 34, 12b *nigōxšam ōhrmazd u-m frāc gōv ēn [ku katār mas dātistānīhātar] a-m bē dānēh ku ān i ahlāyīh ārāyišn hamē bē nikīr [u ān i mat ēstēt mas dātistānīhātar ān ō kun]* which is a rendering of Av. *srūidiiāi mazdā frāuuaocā yā vīdāiiāṯ ašīš rāšnąm*, and DkM 845, 20f. *handācišn i martōm kunišn ō masdātastānīh hast vēš sūtīh i hamist dahišn u andar varōmandīh-ē yazišn i yazdān kartan* 'the valuation of the deeds of mankind which is greatly judicious and of great advantage to the entire creation; and in case of doubtfulness one is to perform the Yazišn of the Yazats', and DkM 908, 10f. *ēn-ic ku yaštārīh i yazišn niyāzakān dahišn hast i ō dahišn arzānīkān u dahišn i ō dahišn arzānīkān haxtārīh hast i yazišn i niyāzakān* 'this also that the consecration of a Yazišn for the needy is a gift to the worthy of the creation; and a gift to the worthy of the creation is the inculcation of a Yazišn for the needy.' — c) The Phl. V. is a mere repetition of the preceding which is, perhaps, due to an error of an earlier copyist. One should await *ē ⟨srāyēh stōt yasn⟩* etc., but only the first word and the gloss seem to have been preserved.

Pursišn 16 (17)

Pursišn: kē mart i ahlav u ātaxš i ōhrmazd pus nē ˌpaˌ dōst u-š kār u kirpak u ditīkar dōst u yazišn i yazdān kunēt adak-aš ruvān tuvān buxtan u pa ruvān ciš-ic sūt dārēt ō ān i pahlom axvān rasēt aivāp nē

Passaxv: nē cē kē mart i ahlav u ātaxš i varahrān nē dōst ōhrmazd nē dōst kē ōhrmazd nē dōst adak-aš kār u kirpak nē bavēt [1]*mā zī ahmi nmāne mā aṅhe vīs⟨i⟩*[2] *mā ahmi zaṇt⟨u⟩uō*[3] *mā aṅhe daṅhuuō frīm vaocata mąm yim ahurəm mazdąm mā ˌmanˌ andar ān mān mā*[4] *andar ān vis u mā ⟨andar⟩ ān zand u mā andar ān deh dōst gōvēh ō man kē ōhrmazd ham* [5]*yaθa mē nōiṯ ātarš ahurahe mazdå friiō aṅhaṯ nāca ašauua frāiiō.humatō frāiiō.hūxtō frāiiō.huua⟨r⟩štō*[6] *ku andar ān nē ān i amāh ātaxš i ōhrmazd dōst hēnd ⟨u⟩ mart i ahlav i frēh-humat i frēh-hūxt i frēh-huvaršt*

Pursišn 17 (18)

Pursišn: kē vināh kart ēstēt pa ān hand candīh vināh kart ēstēt kirpak apāc kunēt adak-aš ān vināh hac bun bē šavēt aivāp nē

Passaxv: bē šavēt hac apastāk paitāk: tanu.mazō ašaiiāiti yō tanu.mazō ⟨d⟩rao⟨x⟩šaṯ[1] *tan masāy ē ahlāyēnēt [ku kirpak-ē tanāpuhr ē kunēt] ka-š tan-masāy pa drujišn druxt hat [ku-š vināh-ē tanāpuhr kart hat] tanu.mazō zī aēt⟨ạ⟩mciṯ*[2] *ašaiiąm p⟨a⟩fre ka hac tan-masāy ōi ahlāyīh hanbārēt [ku-š kirpak-ē tanāpuhr kart] y⟨ō⟩*[3] *nōiṯ yauua miθō mamne nōiṯ miθō vauuaca*

P 16: 1) Repeated in P 38; cf. Y 9,28 etc.; v. note a. — 2) Ms *vīse*, as in P 38. — 3) Ms *zaṇtauuō*. — 4) Ms *'L = ō*. — 5) Cf. Y 57,34; v. note b. — 6) Ms *huuarəštō*.

a) Cf. Y 9,28 *ahmi nmāne . . . aṅhe vīsi . . . ahmi zaṇtuuō . . . aṅhe daṅhuuō* = Phl. V. *andar ēn mān . . . andar ēn vīs . . . andar ēn zand . . . andar ēn deh*, similarly Vr 12,5 and E 8. — b) Cf. Y 57,34 *vīspa nmāna . . . yeṅhāδa sraošō ašiiō friiō friθō paiti.zaṇtō nāca ašauua frāiiō.humatō frāiiō.hūxtō frāiiō.huuarštō* = Phl. V. *harvisp mān . . . kē srōš ahlāy dōst u franāft patgrift u mart-ic i ahlav i frēh-humat i frēh-hūxt i frēh-huvaršt*, and GrBd fo. 83v. 8f. *u-š gētīk daxšak i mart i ahlav kē mart i ahlav rāmēnēt aivāp bēšēt adak-aš ōhrmazd rāmēnīt aivāp bēšīt bavēt* 'and His (Ōhrmazd's) material symbol is the righteous man. He who will please or distress the righteous man, shall have pleased or distressed Ōhrmazd.' See also SBd 21 (Dhabhar, RHF tr., p. 520).

16 (17): Performing meritorious deeds but not recognizing fire and righteous man

Question: (If) one is not a friend of the righteous man and the fire, son of Ōhrmazd, but performs duty and meritorious deeds, and (if) he, moreover, is a friend (of Ōhrmazd) and performs the worship of the Yazats, then is it possible to save his soul? And does it hold any benefit for the soul? Does it reach (the soul) to the Best Existence, or not?

Answer: No. Because he who is not a friend of the righteous man and the Ātaxš i Varahrān, is not a friend of Ōhrmazd. (If) one is not a friend of Ōhrmazd then his duty and meritorious deeds shall not be (considered). [a]Do not, thus, proclaim me, who am Ahura Mazdā, dear in that house, not in that borough, not in that province, not in that country. Do not proclaim (anyone) in that house, in that borough, in that district and in that country (to be) a friend unto me who am Ōhrmazd. [b]In which my, Ahura Mazdā's, fire and the righteous man advanced in good thought, advanced in good word, advanced in good deed shall not be held dear. In which our fire, of Ōhrmazd, and the righteous man of excellent thought, of excellent word and of excellent deed, is not a friend.

17 (18): Equal committment of meritorious deeds and sins

Question: (If) one who has committed sin performs as much meritorious deeds as the sins he has committed, then, does that sin go away from the stock, or not?

Answer: It goes away. From the Avesta it is evident: He shall perform righteousness of the size of the body, who shall have committed evil of the size of the body[a]. He does righteous deeds of the extent of the body [i. e. he performs one Tanāpuhr merit] since he has committed evil of the extent of the body, through wickedness [i. e he has committed one Tanāpuhr sin][b]. One has thus fulfilled the performance of righteous-

P 17: 1) So BTHL (AirWb 965); DST BTA *draošaṯ*. DST and BTHL transliterate the Ms reading as *bīraošaṯ*. Easier understandable is BTA's *būraōšaṯ* < **dūraošaṯ*, the latter being a scribe's blunder influenced by the current *haoma- dūraoša-*. — 2) Ms *aētiiąmcit̰*. — 3) Ms *yā̊*.

a) Every sin must be recompensed by a good act and the extent of the latter must be in due proportion to the sin committed, cf. note b. — b) *tanu.mazō* is rendered by the Phl. V. through *tan masāy* 'having the size of the body' in the same way as V 4,2 *pasu.mazō* . . . *staorō.mazō* . . . *vīrō.mazō* . . . *daṅhu.mazō* = Phl. V. *pah-masāy* . . . *stōr-masāy* . . . *vīr-masāy* . . . *deh-masāy*. But according to the gloss of the Phl. V. *tanu.mazō* seems to have been used in the sense of 'having the weight of a Tanāpuhr merit or sin.' The same interpretation is found for *auuauuaṇtəm mazō yaθa hē tanuš* 'in that extent as his body' in V 7,51 *yasca mē*

nōiṯ ⟨miθō⟩ v⟨ā⟩uuarəza[4] *ka-š nē hakurc*[5] *m⟨et⟩*[6] *mēnīt u-š nē hakurc m⟨et⟩*[6] *guft u-š nē hakurc*[5] *m⟨et⟩*[6] *kart*

Pursišn 18 (19)

Pursišn: mart-ē hāvišt-ē hast u ān hāvišt kirpak i pa dāt ⌊u⌋ rāh yi-š hac vēhdēnān apar šavēt ān-ic i hāvištān i ōi hāvišt kunēt ō[1] *ēhrpat i naxvistēn ān kirpakihā apar šavēt aivāp nē*

Passaxv: ān kirpak i pa dāt rāh i ōi hāvišt⌊ān⌋ rasēt ō ēhrpat nē rasēt ān i pa āmōcišn hāvišt [ō hān hāvišt āmuxtan] ēhrpat-ic ō bavēt [2]*aēibiiō yō⟨i⟩ īṯ aθ⟨ā⟩*[3] *vərəziiąn yaθā īṯ astī ōišān-i⟨c⟩ anē [ēhrpat] ētōn ⟨hast⟩ cigōn ān ⌊i⌋ varzēnd [ku ān i hāvišt kunēt a-š apar ō šavēt ⟨u⟩ ān i hāvišt hac kasān apar šavēt a-š apar nē šavēt]* [4]*ahur⟨ahii⟩ā zī aṯ v⟨ə⟩*[5] *mazdā yasnəmc⟨ā⟩*[3] *vahməmc⟨ā⟩*[3] *vahištəm ān i ōhrmazd yazišn niyāyišn hac ān i šmāh pahlom*

Pursišn 19 (20)

Pursišn: ēn srav[1] *ē kē pēš avīr pa hamāk yazišn naxvīst xšnaoθra gōvēnd u pas ašemvohūk u ān srav*[1] *i pēš*[2] *hac ašemvohūk ⌊wpyr⌋ avīr gōvēnd ku xšnaoθra pa cē bōžišn i hac vēhdēn bē gōvēnd*

4) Ms *vauu°* influenced by the preceding *vauuaca*. — 5) Ms *hwlc*. — 6) Ms *mzd*.

aētaēšąm yaṯ daxmanąm auuauuantəm mazō vīkānaiiāṯ yaθa hē tanuš anhaṯ paitītəm hē manō paitītəm vacō paitītəm šiiaoθnəm = Phl. V. *kē hac ōišān man azān ān i hand masāy bē kant cigōn ōi tan hast patētīhā ō mēnišnīk patētīhā ō gōvišnīk patētīhā ō kunišnīk [pa patēt būt bē vicārēt a-š vināh i tanāpuhr bē kanēt kirpak ō ēstēt ō-c ētōn]. tanu.mazō* also occurs in V 18,29 *yasca mē aētahe mərəγahe yaṯ parō.daršahe tanu.mazō gə̄uš daθaṯ* = Phl. V. *kē ān man murv i parōdars tan-masāy gōšt dat* 'who gives food of the extent of the body to my bird which is the cock'. There is no reason to pose, along with Bartholomae (AirWb 637), two different words [1]*tanu.mazah-* 'Größe des Leibes' and [2]*tanu.mazah-* 'Pfandwert des (eigenen) Leibes'. — c) Cf. Vr 20,2 *framərəiti humatanąmca hūxtanąmca huuarštanąmca paitištātəe dušmatanąmca dužūxtanąmca dužuuarštanąmca uzuuarəzāi māuuōiia miθō.matanąmca miθōxtanąmca miθōuuarštanąmca* = Phl. V. *frāc ōšmurišnīh*

ness of the size of the body. Thereby one collects righteousness of the extent of the body [i. e. he performed one Tanāpuhr merit]. When he never thought wrong, neither spoke wrong nor acted wrong. When he never thought wrong, never uttered wrong and never acted wrong[c].

18 (19): On the disciple and the teacher

Question: (There is) a man who is a disciple, and that disciple accrues merit from the Behdins which is according to the prescribed law[a], and that (merit) of the disciples whom the disciple produces, shall those merits accrue unto the first teacher, or not?

Answer: That merit which is according to the prescribed law shall reach unto him, the disciple, (but) shall not reach unto the teacher. The (merit) of teaching the disciple [to teach to other disciples] shall verily be unto the teacher. Unto those who shall so practise it, just as it is. Even those which the other [teacher] (perform), it is just as (if) they perform [i. e. that which the disciple performs, goes over to the (teacher), and that which goes over to the disciple from other persons, does not go over to the (teacher)]. For the worship and veneration of Ahura Mazdā (have we recognized) as the best for you. Thereby the excellent worship and praise of you, Ōhrmazd[b].

19 (20): Reciting Ašəm Vohu after Xšnaoθra

Question: This one (sacred) word which they recite at the very beginning af all Yazišns is Xšnaoθra followed by Ašəm Vohu. And this word which they recite many times before Ašəm Vohu, namely Xšnaoθra, for what salvation, which is from the Good Religion, do they recite it?

humatān hūxtān huvarštān [ku tāk-am kirpak bavāt] pa apāc ēstišnīh dušmatān dušhūxtān dušhuvarštān [ku tāk-am vināh nē bavāt] u pa ul varzišnīh hac man mēt-mēnišnīh u mēt-gōvišnīh u mēt-kunišnīh [ku tāk-am vināh vicārt bavāt].

P 18: 1) Ms *ān*. — 2) Quoted from Y 35,6 with Phl. V. — 3) Ms °*a*. — 4) Quoted from Y 35,7 with Phl. V. — 5) Ms *vī* or *vū*.

a) The phrase *kirpak i pa dāt rāh* is found in YPhl 35,2 as a gloss of *ān i mart ō mart bē apaspārtār* which translates Av. *naēnaēstārō*. — b) Cf. DkM 910,3f. *u ēn-ic ku-š ān i ōhrmazd yazišn u niyāyišn kart bavēt kē dāt i ōhrmazd pa-c rāh i ham mēnišnīh u ham spāsīh i apāk hamāk yaštārān i ōhrmazd* 'and this also that the worship and praise of Ōhrmazd are performed by him who is on the path of co-thinking and co-praising the law of Ōhrmazd with all the worshippers of Ōhrmazd'.

P 19: 1) Ms *gluyb*. — 2) Ms *vēš*.

Passaxv: ōi⟨šān⟩ kē pēš avir xšnaoθra gōvēnd hac ēn apastāk bē gōvēnd: [3]*imā āt̰ uxδā vacā ahura*[4] *mazd⟨ā⟩*[5] *aṣ̌əm man⟨a⟩ii⟨ā⟩*[6] *vah⟨eh⟩ii⟨ā⟩*[7] *fr⟨a⟩uuaocām⟨ā⟩*[8] *ēn ētōn saxvan⟨ān⟩ gōvišnīh i ōhrmazd [dēn i ōhrmazd] pa ahlāyīh mēnītārīh i vēh frāc gōvam [pa frārōn mēnišnīh]* [3]*θβąm at̰ aēšąm paitiiāstārəmcā frada⟨x⟩štārəmcā*[9] *dadəmaid⟨ē⟩*[10] *tō adak hac ōišan pat⟨īri⟩šnīh*[11] *⟨astišnīh⟩ frāc daxša⟨k⟩īh*[12] *daham [ku hac amahraspandān ciš i tō vēš patīr⟨am⟩*[13] *u pa daxša⟨k⟩*[14] *vēš bē kun⟨am⟩*[13]*] ka ētōn pas hac ōhrmazd vohuman rāy naxvīst pas hac xšnaoθra ahlāyīh hast ašavahišt stāyēt nē vohuman i fratom i ō ōhrmazd nazdīktom ē rāy cē ēn-ic gōvēt ham ēn gyāk* [15]*⌊aṣ̌ā⌋ aṣ̌⟨ā⟩at̰cā*[16] *hacā vaṇhəušcā manaṇhō vaṇhəušcā xšaθrāt̰ hac ahlāyīh apākīh [hac ašavahišt hamist] ān-ic i vēh mēnišn [i vohuman] ān-ic i vēh xvatāyīh [šahrevar] u pa stōt yasnān pahlom yazišn i ōhrmazd u ditīkar kartak pāhrēc u šnāyēnītārīh i ātaxš u sitīkar kartak ētōn yazišn i ōhrmazd kē-š gōspand ahlāyīh-ic dāt pa afdūm kartak stāyišn srāyišn u niyāyišn ō ōhrmazd u pas ašavahišt gōvēt*

Pursišn 20 (21)

Pursišn: dēg i xvartīk ka-š āp i purr i jāmak apar ō ātaxš nihēnd ku bē tāpēnd u bē xšartēnēt[1] *ō ātaxš rasēt vināh cigōn ka bīm bavēt ku āp bē xšartēnēt*[2] *ō ātaxš rasēt vināh cigōn*

3) Quoted from Y 35,9 with Phl. V. — 4) So Bthl in Y 35,9 whereas Gdn has *ahurā*. — 5) Ms °*å*. — 6) Ms *maniiå*; Gdn in Y 35,9 *maniiā*, v. l. *manaiiā* etc. — 7) Ms *vahiiå*. — 8) Ms *frāuuaōcāmå*. — 9) Ms °*axš*°. — 10) Ms °*e*. — 11) Ms *PWN gl'n'cšnyh*. — 12) Ms *dahišnīh*. — 13) Ms °x_2 = °*ēnd*. — 14) Ms *dhšn'wyš*. — 15) Quoted from Y 35,10 with Phl. V. — 16) Ms *aṣ̌ā . at̰cā*.

a) For the following see the paraphrase in DkM 910,17f. *u ēn-ic ku-š patīrišn u daxšak u gōvišn ō ōhrmazd dāt bavēt kē hac dēn ān i nē dānēt hac ān kē dānēt apāc pursēt* 'and this also that acceptance, sign and (sacred) words are offered to Ōhrmazd by him who inquires again, that which he does not know about religion, from him who knows it.' — b) Cf. GrBd fo. 86r. 6ff. *nazdist xvatāyīh ō ōhrmazd artavahišt dāt pas ōhrmazd ašemvohūk bē guft u-š artavahišt tēh har kē mēnōyān frāc kart cigōn kē vohuman mas artavahišt tēh cē hamē yazišn bē sar ašemvohūk kē hast ahlāyīh pahlom frēh hamāk ciš* 'contiguous to (Good) Lordship, Ōhrmazd created Artavahišt, then Ōhrmazd recited an Ašəm Vohu and he made Artavahišt the summit of all which is spiritual; just as when Vohuman is great, Artavahišt is the summit, since at the beginning of all Yazišns is the Ašəm Vohu, which is excellent Righteousness, the greatest of all things'. — c) Cf. Y 38,1 *aṣ̌āt̰ hacā* = Phl. V. *hac ahlāyīh apākīh [hac ašavahišt hamist]*. — d) The four sections of the

Answer: They who recite Xšnaoθra at the very beginning, recite it according to the following Avesta (passage): Then do we proclaim these formulated words, O Ahura Mazdā, by better contemplating Aša. Thus do I proclaim this utterance of the word of Ōhrmazd [religion of Ōhrmazd], through good thinking of righteousness [through righteous thinking]. Thus do we designate thee as their propagator and inspirator. [a]Thee, then, do I dedicate acceptance of firmness and revelation of them [i. e. I accept many of thy affairs from the Amahraspands and I much practise (them) with proof]. Thus, when in spite of (the fact that) after Ōhrmazd is Vohuman, first after Xšnaoθra comes Righteousness[b]. Praise Ašavahišt, not Vohuman who is first and nearest to Ōhrmazd, for the following reason stated in the same place: On account of Aša, on account of Vohu Manah and on account of Vohu Xšaθra. From the help of Righteousness [together with Ašavahišt[c]] and that of Good Thought [of Vohuman] and that of Good Lordship [Šahrevar]. And in the Stōt Yasn, the first (section) is the worship of Ōhrmazd, and the second section (deals with) care taking and propitiation of Fire, and the third section is the worship of Ōhrmazd who created animals and Righteousness. In the (fourth and) last section, it mentions the glorification, chanting and praise to Ōhrmazd and thereafter Ašavahišt[d].

20 (21): Sin of placing on fire a pot full of water

Question: (Regarding) a pot of food: If they place a bowl full of water on the fire, so that they heat it up and (the water) bubbles and reaches the fire, what is the sin? If there is fear that the water bubbles and reaches the fire, what is the sin[a]?

Stōt Yasn mentioned here are the following four chapters of the Yasna Haptanghāiti viz. Y 35—37 and 41. Cf. first Y 35,1 *ahurəm mazdąm aṣ̌auuanəm aṣ̌ahe ratum yazamaide* = Phl. V. *ōhrmazd i ahlav i ahlāyīh rat yazam*, Y 35,7 *ahurahiiā zī at̰ və mazdå yasnəmcā* = Phl. V. *ān i ōhrmazd yazišn*, Y 35,10 *yasnā θβāt̰* = Phl. V. *yazišn i tō*; second Y 36,1 *ahiiā θβā āθrō vərəzə̄nā* = Phl. V. *ētōn ō ē i tō ātaxš pa varzišn [pa pāhrēc u šnāyēnītārīh]*; third Y 37,1 *iθā āt̰ yazamaidē ahurəm mazdąm yə̄ gąmcā aṣ̌əmca dāt̰* = Phl. V. *ētar ētōn yazam ōhrmazd kē gōspand ahlāyīh-ic dāt*; and fourth Y 41,1 *stūtō garō vahmə̄ng ahurāi mazdāi aṣ̌āicā vahištāi* = Phl. V. *stāyišn gīrišn u niyāyišn ō ōhrmazd-ic u ašavahišt-ic*. As to Y 36,1 see also DkM 911,2f. *u ēn-ic ku-š pāhrēc u tarsgāhīh i ātaxš kart bavēt kē ō ātaxš rāt apar ciš bē dahēt* 'and this also that the care and reverence of the fire are made by him who is liberal to the fire about anything he offers'. It is noteworthy that the author considers Y 41 as the last chapter of the Yasna Haptanghāiti This passage and Šnš (13,16—25) clearly proves that Y 42 is an Appendix.

P 20: 1) Ms *yšltyt'*. — 2) Ms *yšlynyt'*.

a) For the injunction of filling the pot only two-thirds with water to avoid its overflowing on the fire, cf. SdN 48 (West, SBE 24, p. 311), SdB 79,5 (Dhabhar, RHF tr., p. 559).

Passaxv: ka-š bīm bavēt ku-š āp xšartēnītak[3] *apar rasēt adak ātaxš bīm ōgōn dārēt cigōn martōm kē-š patīrak snēh u tīr aivāp aštr aivāp karsang*[4] *saxt ēstēt u-š har zamān bīm ku-š bē aviš zanēnd u ku-š āp apar rasēt ētōn mānāk cigōn ka-š ān snēh apar rasīt hēh nißiieiti*[5] *zī sp⟨i⟩tama zaraθuštra ātarš ahurahe mazd⟨å⟩*[6] *haca ya⟨ē⟩š⟨ən⟩tibiiō aißiiō cē-š bīm spitamān zartuxšt ātaxš i ōhrmazd hac ān i xšartēnītak*[7] *āp mąnaiiən ahe yaθa nā snaiθiš asne niγmatəm paiti.vaēnōit̰ mānāk i ōi cigōn ka mart snēh hac nazdīk pa bē zanišnīh apar zanēh išūm vā arštim vā fradaxštanąm*[8] *vā auuat̰ paiti.pāpaiiamnō tīr aivāp aštr aivāp karsang [kōpēn*[9]*] ōgōn bē āhanjēh [ku apar bē dēv matun] vī⟨δ⟩uu⟨å⟩*[10] *auuat̰ hauua xraθßa yezi mā hāu nā auua snaiθiša aoi auua.ašnauuāt̰ vī mąm uruuaēsaiiāt̰ astaca uštān⟨əm⟩ca*[11] *u āgāh ētōn pa ān xvēš xrat [vohuman] ē ku dānēh ku man ān mart ān snēh apar bē rasēnēt bē man vartēt hac tan u jān*

Pursišn 21 (22)

Pursišn: kē zōhr u ēsm duzītak appurtak u ān i yi-š pa frēf u druvan⟨d⟩īh vindāt bē ō ātaxš dahēt adak-aš ciš-ic kirpak bavēt aivāp nē

Passaxv: nē bē-š vināh-ic bavēt dažēt ātaxš i ōhrmazd ōgōn cigōn ka-š tap dārēt yasca mē tāiiåsca haz⟨a⟩hišca[1] *viuuāpåsca viuuarāsca draojinō.b⟨ə⟩rətåsca*[2] *zaoθrå frabarāt̰ kē-c ō ōi i man ātaxš ān i hac duz⟨īh⟩ u appur⟨īh⟩ u viyāvānīh u fradīpišn⟨īh⟩ u vīr-zīnišnīh [pa martōm pa vahāk zinēnd] u druj-*

3) Ms *yšlynytk*. — 4) Ms *kwl'yyng*. — 5) Bᴛᴀ **bißiieiti*. — 6) Ms °*ā*. — 7) Ms *yšltynytk*. — 8) V. note d. — 9) Ms *wkpyn*. — 10) Ms *vit̰uuā*. — 11) Ms °*aca*.

b) Cf. Y 9,11 *yaēšiiaṇtīm āpəm* = Phl. V. *xšartēnītak āp*, and F 4f. *yaēšənta* = Phl. V. *xšart⟨ēn⟩ēt*, *yaēšəṇtīm āpəm* = Phl. V. *xšartēnēt āp*. — c) *niγmatəm paiti·vaēnōit̰* and *paiti·pāpaiiamnō* mistranslated by *pa bē zanišnīh apar zanēh* and *bē āhanjēh* respectively. — d) *fradaxštanā-* seems to be a corruption of *fradaxšanā-* 'sling' or *fradaxšaniia-* 'sling-stone', cf. V 14,9 *xštuui fradaxšana snāuuarə·bāzura mat̰ θrisąs fradaxšaniiāiš* = Phl. V. *šašom kōpēn u šnāvar-bāzāy apāk 30 ān kōpēn sar* and V 17,9 *asnasca fradaxšaniia* = Phl. V. *sang-ic i kōpēn*. — e) Cf. V 19,7 *nōit̰ astaca nōit̰ uštānəmca nōit̰ baoδasca vī·uruuisiiāt̰* = Phl. V. *nē tan nē jān . . . nē [hac tan] bōy bē vartišnīh rāy*. — f) v. Addenda.

P 21: 1) Ms *haza·hišca*; v. note d. — 2) Ms °*barətåsca*.

a) Cf. DkM 798,6f. *apar handarž i apar nē burtan ɪ ō ātaxš ān i hac duz u appur zōr . . . u rēškūnīh i ātaxš hac ān i ka ōi-c yi-š hubarišn sacītan hac āhūkēnišn i*

Answer: When there is fear that the bubbling water shall reach it, then the fire has fear just as a man who stands petrified before a weapon and arrow, or a whip or a sling-stone, and he has all the time fear that they will smite him therewith. And when the water reaches over, it is just as if that weapon would have descended on him. Thus, O Spitama Zaraθuštra, the Fire of Ahura Mazdā cringes from fear of boiling water[b]. Because the fire of Ōhrmazd has fear, O Spitamān Zartuxšt, from the bubbling water. Resembling a man who sees a weapon coming down near (him). Just as when a weapon hits a man from near by hitting[c]. An arrow or a lance or a sling-stone[d], and who guards against that. One might thus draw[c] an arrow or a whip or a sling-stone [sling], [i. e. to come upon the Dēvs]. And who knows that by his own intellect[f]: If that man will strike me with that weapon, then he will separate my body and life[e]. And thus he is informed by his own wisdom [Vohuman], so that he knows that (if) that man shall cause that weapon to reach me, (then) he will turn away my life from the body.

21 (22): Offering stolen firewood unto the fire

Question: (If) one offers unto the fire libation and fuel which is stolen and robbed[a], and obtained through deceit and wickedness, then does any meritorious deed accrue therefrom, or not?

Answer: No. Surely it is a sin. The fire of Ōhrmazd scorches him just as when he holds heat[b]. And he who would offer me the libations procured through theft[c], robbery[d], ravishing, raid and brought from a liar. He who offers libation unto my fire (originating) from theft, robbery, ravishing, deceiving, depriving men [they deprive mankind in price] and carrying through

dēvān ōgōn būt 'about the counsel of not bringing on to the fire that which is from the violence of the thief and robber . . . and injury to the fire which was thus from the defilement of the demons and from him who was fit (to praise it) with good-offering', and Šnš 15,12 *u ēsm u bōy u zōhr i duzītak u appurtak apar mā ē nihēt* 'and one should not place thereon fuel, sandalwood and libation which (have been) stolen and robbed'. — b) This is, perhaps, a reference to the heat ordeal. — c) Cf. Y 12,2 *us gāuš stuiiē [illegible]iiaāt̰ca hazaŋhat̰ca us māzdaiiasnanąm vīsąm ziiānaiiaēcā vīuuāpat̰ca* = Phl. V. *ul gōspand stāyēm hac duzān u stahmakān [ku-šān nē xvēš] ul hac ān māzdēsnān vis ziyān u viyāvānīh [ku nē apāyēt kartan]*, and Y 12,3 *nōit̰ . . . ziiānīm nōit̰ vīvāpəm* = Phl. V. *nē . . . pa ziyān nē pa viyāvānīh.* — d) The reading *hazahīšca* is doubtful for reasons of morphology. One might suppose **hāzahīšca* from **hāzaŋhi-*, a Vriddhi derivation from *hazah-* (cf. *hāuuani-* from *hauuana-*), or simply **hazaŋhâsca* from the stem *hazaŋha-* posed by Bartholomae (AirWb 1798), from which, however, it would hardly be possible to form a feminine stem in *-ī* as held by him.

barišnīh zōhr frāc barēt d⟨a⟩žat[3] *zī mąm auuauuata daxša yaθa ana mašiiāka aərahe mainiiəuš ⟨...⟩ ⟨āhi⟩tišca*[4] *dažēt [ōi i] man [ātaxš ān mart] pa hand dažišn cigōn ān martōm kē⟨-š⟩ gannāk mēnōy āhūkēnēt [ku-š tap dārēt]*

Pursišn 22 (23)

Pursišn: ⟨ātaxš⟩[1] *ka-š dast i rīman [ān-ic i pa šap] ka hac būšāsp apar āxēzēt*[2] *frāc aviš*[3] *gīrēt adak-aš vināh cigōn*[4]

Passaxv: ētōn cigōn mart i zarmān kē⟨-š⟩ apar nasāy afkanēnd [gand [5]*⟨u⟩ ⟨p⟩ūtak*[5]*] u-š azīr nasāy nikān bē kunēnd u ān mart zarmānīh rāy azīr i nasāy bē mat nē tuvān*[6] *stərən⟨a⟩oiti ana auuauua⟨ta⟩*[7] *starəm⟨a⟩na*[8] *yaθa narəm ašauuanəm duščā.zarətəm uparāt naēmāt nasuš aoi auua.θrauuit*[9] *stārēnēt*[10] *ōi ātaxš i ōhrmazd cigōn mart i duš-zarmān [kē-š zarmānīh ō jān rasīt ēstēt] u-š hac apartar nēmak*[11] *nasāy apar bē parkēn⟨ēh⟩*[12] *[ku-š apar frōt āyēh] naē⟨δa⟩ca pascaēta* [13]*h⟨ō⟩ nā*[13] *ahmat haca gātaot isaēta frašūtōi⟨š⟩*[14] *nōit apa.šūtōi⟨š⟩*[14] *θraiiąm.cina gāmanąm u nē-c pas ān mart hac ān gāh xvāstār hēh [ku frāc šutan nē tuvān hēh] u pa frāc šavišnīh u nē*[15] *pas pa apāc šavišnīh 3-c*[16] *gām*

3) Ms *dižat*. — 4) Ms *astišca*; v. note f.

e) Cf. F 14 *dažat* = Phl. V. *⟨dаž⟩ēt* (Mss *LWYT*). — f) Cf. V 5,27 *druxš yā nasuš axtica pauuitica āhitica frāšnaoiti* = Phl. V. *druj i nasuš pa ēnikīh [vaštakīh] pašanjišn [rīmanīh] u āhūkēnišn [akārīh] frāc rasēt.*

P 22: (The Pahlavi text is also found in VComm = Ms TD 2, fo. 280r. 14ff.): 1) So VComm; TD om. — 2) So VComm, but altered into °*ēnd*; TD °*ēnd*. — 3) TD repeats *u frāc avi-š*. — 4) So TD; VComm *cand*. — 5) So VComm; TD *ZY kwtk'*. — 6) VComm adds *hac apastāk paitāk* but the Avesta text is not quoted. — 7) Cf. P 21. — 8) Or *⟨a⟩starəm⟨a⟩na*; Ms *starəm.aina*; v. note c. — 9) Or °*⟨s⟩rauuit* v. note c. — 10) So VComm; TD *āstarēnēt*. — 11) So TD; VComm *zamīk*. — 12) TD *plkyn'k*; VComm *plynk'y*. — 13) Ms *haōnā*. — 14) Ms °*ōit*, influenced by *ahmat ... gātaot* and *nōit*. — 15) VComm adds *KN* = *ō*. — 16) VComm om. *c*.

a) On carrying night-soiled hands (*dast i šapēn*) to anything, see Dhabhar, ZXA p. 57,14 (ZXA tr. p. 109 note 5); cf. also DkM 794,17f. *apar garzišn i ātaxšān mēnōy ō ōhrmazd hac martōmān 7 dar fratom hac katakīkān ... ašust dast kār patiš kartan* 'about the complaint of the spirit of the fires to Ōhrmazd, regarding 7 classes of men. First, on account of the people of the house ... making use of it with unwashed hands.' — b) Av. *stərənaoiti* is nothing but the exact equivalent of Ved. *stṛṇoti* 'throws down' which is different from *stərənāiti* = Ved. *stṛṇāti* 'spreads' (cf. Narten, MSS 22, 1967, p. 57ff. with further references). The Phl. V. of P has *āstarēnēt* but the reading *stārēnēt* of the VComm is more dependable as it seems

fraudulence. Burns[e] me, thus, with so much branding, just as thereby ... and defilement[f] of the Evil Spirit (comes) upon men. My [fire] scorches [that man] with so much scorching, just as mankind whom the Destructive Spirit defiles [i. e. he holds heat[b]].

22 (23): Sin of touching fire with soiled hands

Question: If one takes to the fire his hand which is polluted [that which is of night][a], when he gets up from sleep, then what is his sin?

Answer: (The sin is) as much as when they throw dead matter [stench and putrid matter] on a man of old age, and whom they make concealed under dead-matter, and that man, on account of agedness, is not able to extract himself from underneath the dead-matter. Thereby he smothers[b] it with so much smothering[c], [d]just as if the Nasuš would attack[e] an aged[f], righteous man from above. He pollutes the fire of Ōhrmazd just as he would cause to scatter over a man of advanced age [to whose life agedness has come] dead-matter from the upper side [i. e. it would come down from above]. And thereafter that man would not be able to go forward even three steps from that place nor to go backward. And then that man would not desire[g] to go forward even 3 steps from that place [i. e. he would not be able to go forward] and then not to go backward.

to be an attempt at rendering *stərənaoiti* by a similar Phl. form whereas the former appears to be an inadvertent adaptation to the current *āstārēnēt* 'makes guilty'. — c) Cf. Y 71,17 *axtinąmca astarəmanąmca* = Phl. V. *ēnīkīh u startīh*. The Phl. V. has misread *starəm* as *ātarəm* and translated it by *ātaxš* which was not without consequence for the interpretation of the context. — d) Cf. V 3,14 Pq *yō visat̰ aētaiiąm zaoθrąm ātarəm ā frabarōit̰* = Phl. V. *ānōy paitāk ku kē dast i šapēn ō āp barēt ētōn bavēt cigōn ka-š hixr ō ātaxš burt hē*, *yaθa narəm duščā zarətəm* = Phl. V. *ānōy paitāk ku kē hixr ō āp u ātaxš barēt ētōn bavēt cigōn ka-š nasāy ō mart i ahlav burt hēh*. See also Vn 52. — e) The sense of *θrauuit̰* might be similar to that of *upa.duuąsaiti* in V 7.3 *aēša druxš yā nasuš upa.duuąsaiti* = Phl. V. *ān druǰ i nasuš apar dvārēt*. In this case *θrauuit̰* could be a corruption of *srauuit̰* Opt. Aor. of the root *²sru/srau* which is attested through the participle *sruuant-/srauuant-* in V 7,27 *zəmō ... upa.sruuatō* = Phl. V. *zamistān ... apar ōštāpkar* and F 12 *srauuatō* = Phl. V. *ōštāp*. For another suggestion, cf. Bailey, Zoroastrian Problems, pp. 97 and 229. — f) The reading *duščā.zarətəm* is ascertained by the incomplete quotation in V 3,14 Pq *yaθa narəm duščā.zarətəm* for which Vn 52 has *dušaca zarətəm*. However, the translation *duš-zarmān* (Vn *vat-zarmān u zamān*) given by the Phl. V. is, perhaps, arbitrarious. *duščā* is certainly wrong, as *duš* 'bad, difficult' is a nominal prefix and *-cā* 'and' normally has a short final *a*. The normal sense of *zarəta-* is 'wrathful, angry', cf. Yt 11,5 *druuå zarətō* = Phl. V. *druvand i āzārtār*. — g) *isaēta* from the root *īs/aēs* 'to be able' is confounded with *iš/aēš* 'to desire' in the Phl. V. and translated in the present passage by *xvāstār*, but the correct interpretation is given in the gloss [*tuvān*].

Pursišn 23 (24)

Pursišn: kē vināh kart ēstēt nē dānēt ku-š andar cand yazdān i mēnōyān u gētīkān kart ēstēt adak katām kirpak-ē kunēt k⟨u⟩[1] *pa ēvarīh dānēt ku-š ān vināh hac bun bē šavēt*

Passaxv: ān yi-š nē andar martōm jast pa ēsm frāc ō ātaxš barēt u yazišn i yazdān bē šavēt aēuuaiiacit̰ aēsmō.bərəit⟨i⟩[2] *aēuuaiiacit̰ barəsmō.stərəiti pa-c ēvak ēsm barišnīh [ēvtāk] pa⟨-c⟩ ēvak barsom starišnīh [ē-bār] barəzii⟨å⟩*[3] *aṣ̌auua*[4] *zarah⟨e⟩hī⟨m⟩*[5] *drujəm pa bulandīh ō ōi ahlav ahlāyīh⟨ēn⟩ēt [ku-š buland kart bavēt bē afzāyēnēt] kā⟨hišn⟩īh*[6] *i druǰ [ku-š bē kāhēnēt] frāδāiti aṣ̌əm frāxvēnēt gōspand u frāxvēnēt ātaxš vīspəm aṣ̌auuanəm vahištəm ā ahūm ā baraiti u ān harvist ahlavān ō ān i pahlom axvān barēt šātəm d⟨aθā⟩iti*[7] *uruuānəm aṣ̌aonō iriri⟨θ⟩ānah⟨e⟩*[8] *āsānīh ō ruvān ō ān i ahlav i bē vitart*

Pursišn 24 (25)

Pursišn: hēc mart i ahlav hast kē pa kirpak-ē ahlav būt ēstēt kē ētōn takīk u arvand ō ān pahlom axvān rasēt cigōn pa rātīh

Passaxv: hast ān i kē pa dēn hācišnīh bē rasēt andar dehān hāuca iθra spitama zaraθuštra taxmanąm taņ⟨c⟩ištō[1] *paiti.jasāt̰ yō aēta* [2]*hišk⟨ānanąm⟩ hišk⟨ān⟩ōtəməm*[2] *paiti.jasāt̰ ān-ic ⟨ānōy⟩*[3] *spitamān zartuxšt hac* [4]*takīk⟨ān⟩ takīktom*[4] *bē rasēt kē ētar hac hāxtārān hāxtārtom bē*

P 23: 1) Ms *kē*. — 2) Ms °*ē*. — 3) Ms °*ō*. — 4) Bthl (AirWb 1703) **aṣ̌əm*. — 5) Ms *zarahe.hīš*. — 6) Ms *k'šnkyh*. — 7) Ms *dāt̰aiti*. — 8) Ms *iriritānahe*.

a) Cf. the corrupted passage in N 103 *aēuuaiiaiiacit̰ aēšō barəsmō.stəraiti ratufriš* = Phl. V. *ēvak ēvak ōišān pa barsom starišnīh ratīhā*. — b) The Phl. V. seems to be a gloss rather than a literal translation of the Avesta words. — c) Cf. V 18,29 *vahištəm ā ahūm ā* = Phl. V. *ō ān i pahlom axvān*.— d) Cf. P 34 *yat̰ iririθān⟨ah⟩e aṣ̌aōnō šātəm daθāiti uruuānəm*.

P 24: 1) Ms *taņj°*. — 2) Or *hišc⟨ānanąm⟩ hišc⟨ān⟩ōtəməm*; Ms *hišiiāta hišiiānaōtəməm* (*hiš°* = *hišk°*!); v. note c. — 3) Cf. P 25. — 4) Ms *takīkīh hutakīktom*. —

a) Cf. Yt 10,65 *taxmanąm taxmō*, Yt 10,141 *taņcištanąm* . . . *taņcištəm* (epithets of Miθra) and Yt 15,57 *taxmanąm taxmō.təməm* (epithet of Vayu). Cf. Vr 7,3

23 (24): Performing meritorious deeds to eradicate sin

Question: (If) one who has committed sin, does not know unto how many spiritual and material Yazats he has committed, then what meritorious deeds should he perform by which he knows with certainty that that sin goes away from the stock?

Answer: That (sin) which has not arisen in (connection with) men, goes away by fuel which he brings forth to the Fire, and the worship of the Yazats. Even by a single offering of fuel and by a single spreading of the Barəsman[a]. Even by a single carrying of fuel [one piece] and by a single spreading of the Barsom [once]. The righteous who is superior (will smite?) the Druj *which is inferior*. Through exaltation unto the righteous he shall sanctify [i. e. he shall be exalted, he causes to increase], decline of the Druǰ [i. e. he causes to decrease]. He will increase Righteousness. He causes to increase animals, he causes to increase fire[b]. (Ahura Mazdā) carries every righteous to the Best Life[c]. And (Ōhrmazd) carries all righteous ones to the Best Existence. He will make the soul of the departed righteous joyful[d]. (He will give) comfort to the soul of the righteous departed.

24 (25): Best Existence for performing meritorious deed

Question: Is there any righteous man, who has become righteous on account of a meritorious deed, who thus (being) strong and valiant, will reach to the Best Existence just as (one who reaches) on account of charity?

Answer: There are those who shall reach (to the Best Existence) on account of inculcation of the Religion in the countries. And that (man), O Spitama Zaraθuštra, the most brave among the brave ones[a] shall come here[b] who there will (have) come to the most propagating[c] among the propagators[d]. And that (man), O Spitamān Zartuxšt, the most strong among the strong[e] ones shall reach there (to the Best Existence) who, here,

taxmō.tąšiiå = Phl. V. *takīk i takīktom*. — b) Av. *iθra* 'here' means 'in the spiritual world' which is rendered by *ānōy* 'there' in the Phl. V. Differently P 40 *iθra . . . astuuatahe aŋhəuš*. — c) Av. **hiškāna-* (or **hiščāna-*, v. note 2) 'propagating', reconstructed above, is the Med. Part. of an athematic Pres. *hišk-/hišc-* from the root *hac/hak* 'to follow, to propagate', cf. thematic *hiša-* in Y 40,4 *hiščamaide* = Phl. V. *hācēnd*. Further from the textual reading would be the conjecture **hixšəmna-* (**hixšəmnanąm hixšəmnōtəməm**), cf. V 19,26 *hixšāne narəm aṣ̌auuanəm* = Phl. V. *hācēnd mart ahlav*, and V 7,50 *hixšaēša . . . kəmcit̰ aŋhāuš astuuatō* = Phl. V. *hācēt . . . katārcē axv i astōmand*. — d) The Phl. V. has taken the A. Sg. **hiškānōtəməm* in the sense of a N. Sg. which would be parallel to *taṇcištō*. However, *driyūmca driuuūmca* in P 25 seem to prove that an Accusative is required.

⟨pa⟩ ān zamān bavēt ka-š tan apar bē rātēnēt] ā⟨x⟩šti[9] *sa⟨x⟩ə⟨δ⟩rəm*[10] *u-š pa āštīh*[11] *āmuxtišn [*[12]*ku āštīh*[12] *i pa dēn ⌊apāk hērpatān⌋ pa ān zamān bavēt kē apāk hērpatān āšt⟨īh⟩ bavēt] ārmait⟨i⟩*[13] *darəθrəm u-š pa bavandak mēnišnīh dārišn [ku-š bavandak ⌊bavandak⌋ mēnišnīh i pa dēn ⟨pa⟩ ān zamān bavēt ka ⌊bavandak mēnišn bē bavēt⌋ hērpatistān bavandakmēnišnīhā bē kunēt] frārāiti v⟨aē⟩idīm*[14] *u-š pa ⟨frāc⟩ rātīh āgāhīhā kartārīh [ku-š kartārīh i pa dēn pa ān zamān bavēt ka tan bē ō hērpatān rātēnēt] ainit⟨i⟩*[15] *aēšō vā⟨x⟩š*[16] *akēn gōvišn i ōi mart [ku-š gōvišn pas avināhīhā ka ēn hamāk ciš ētōn kunēt cigōn guft]*

Pursišn 26 (27)

Pursišn: mart i akadēn kē gōvēt hat pa vēhdēnīh āstavān ham ōi-c vēhdēn hac cē bē šāyēt dānistan ku dēn pa tan mahmān

Passaxv: hac ēn i dēn gōvēt kaṯ tē asti ahunahe vairiiehe haiθ⟨i⟩m[1] *katār tō hast ān i ahunavar āškārīh [ku cigōn bavēt ka rōšn bavēt ku-š dēn pa tan mahmān] paiti šē ⟨ao⟩xt⟨a⟩*[2] *ahurō mazdå manō bā vohu zaraθuštra a⟨δ⟩aoii⟨a⟩mnəm*[3] *a⟨δ⟩aoiiamnāṯ*[4] *xrataoṯ passaxv-aš ō ōi guft ⟨ōhrmazd⟩*[5] *ku mēnišnīk vēh zartuxšt kē-š ān i ⟨apāk⟩*[6] *adavakīh xrat [k⟨u⟩*[7]*-š hac guftan*

9) Ms *āhišti*. — 10) Ms *sahəθrəm* (cf. *h* for *x* in notes 9 and 16); Bl **saŋhəm*; Bthl (AirWb 1558) **saŋhaθrəm*. — 11) Ms *āxštīh*. — 12) In the Ms *ku āštīh* is misplaced after *i pa dēn*. — 13) Bthl (AirWb 696) **°tīm*; Ms *°te*; v. note e. — 14) Ms *vīidīm* (Bta *vīiidūm*); Dst **vaēdīm*; Bthl (AirWb 1444) **vīdīše*, but the Ms reading for *v⟨aē⟩idīm* is only by mistake of the scribe under the influence of Y 55,3 *frārāiti . . . vīdīše* etc. — 15) Ms *ainitiš* influenced by *vāxš*; v. note i. — 16) Ms *vāhš*.

e) The preceding and following parallels show that Ms *ārmaite* is an I. Sg. (**ārmaiti*) and not an A. Sg., as suggested by Y 49,2 *nōiṯ spəṇtąm dōrəšt ahmāi stōi ārmaitīm* and Vr 2,5 *spəṇtąm ārmaitīm darətəm*. — f) For the gloss *ka hērpatistān bavandakmēnišnīhā bē kunēt* see the glosses in the following passages: Y 31,12c *ānuš.haxš ārmaitiš mainiiū pərəsāite yaθra maēθā* = Phl. V. *pa hācišn [. . .] kē pa bavandak mēnišnīh pa ān i mēnōy hampursēt [. . .] a-š ānōy mēhan [kē hērpatistān bavandakmēnišnīhā kunēt a-š gāh ānōy bavēt]*, and Y 43,10 *ārmaitī hacimnō īṯ ārəm* = Phl. V. *pa bavandak mēnišnīh apākīh ka ān i ōi i anē bavandak [. . . ka hērpatistān bavandakmēnišnīhā kart būt kē āmuxtišn guft]*. — g) For the gloss *ka tan bē ō hērpatān rātēnēt* see the glosses in the following four passages: Y 19,12 *yaṯ dim ahūmca ratūmca ādadaṯ* = Phl. V. *ka-c ō ōi axv u rat dahēt [ku tan bē ō hērpatistān dahēt]*, Y 19,16 *aētaṯca vacō . . . rāiti haṇkərəθəm* = Phl. V. *ēn-ic gōvišn . . . u-š pa rātīh hangartīkīh [bavandak ētōn ō xvēš šāyēt kartan ka tan bē ō hērpatān rātēnēnd]*, Y 46,17 *rādaŋhō* = Phl. V. *rāt dahišnīh [ē hast dahišnīh ē dēn*

when he himself offers charity]. Instruction with peace. And through his teaching of peace [i. e. peace with the Religion will be at that time, when he is peaceful with the priests]. Attachment with devotion[e]. And through his retaining perfect devotion [i. e. perfect devotion to the Religion will be at that time, when he attends the Seminar with perfect mindedness[f]]. Manifestation with charity. And through his production of evident charity [i. e. practice of the Religion will be at that time, when he offers charity to the priests[g]]. Desiring[h] voice with harmlessness[i]. Uninimical speech of that man [i. e. his speech is then innocent, when he so performs all these things as mentioned].

26 (27): Man of wicked faith steadfast to the Good Religion

Question: (If) a man of wicked faith[d] declares: 'I am steadfast to the tenets of the Good Religion'. From what is it possible for a member of the Good Religion to know, that the Religion is lodging in his body?

Answer: From this which the Religion declares: What is the essence of thy Ahuna Vairya[a]? What is the manifestation of thy Ahunavar [i. e. what shall be (the consequence) when it becomes clear that the Religion is lodging in his body?] To him Ahura Mazdā replied: Good Mind, indeed, O Spitama Zaraθuštra, infallible on account of infallible[b] intellect. Ōhrmazd replied unto him: Good Mind, O Zartuxšt, which is with deceitless intellect [i. e. it is evident from one's speech and action]. Which has gained all good, which has gained all of the seed of Aša[c]. Which

i šmāh gōvēt u tan-ic rātēnēt ō hērpatistān (v. l. *hērpatān*)*]*, Y 51,5 *yə̄ dāθaēibiiō ərəš.-ratūm xšaiiąs ašiuuā̊ cistā* = Phl. V. *kē dahišn ō ōi rāst rat pa pātixšāyīh [ku pa patixšāyīh yi-š hast tan bē ō hērpatān dahēt] a-š pa ahlāyīh frazānakīh [ku frazām i ciš pa frārōnīh bē dānēt]*. — h) The Phl. V. has taken *aēšō* as a form of the Dem. Pron. *aēša-/aēta-* and translated by *i ōi mart*. Contrary to this, cf. Y 44,17 *hiiatcā mōi xiiāt̰ vāxš aēšō* = Phl. V. *kē-c ān man gōvišn hēnd xvāstār*, and Y 29,9 *anaēšəm ... rādəm vācim* = Phl. V. *axvāstār rāy [*glossed *atuvān] ... arāt dahišnīh ... gōvišn-ic*. — i) As for *ainiti-* in connection with *frārāti-*, cf. Y 58,4 *frārāticā vīdīšaiiācā ainiticā* = Phl. V. *frāc rātīh bē dahišnīh u akēnīh*.

P 26: 1) Ms °*im*. — 2) Ms °*uxtā*. — 3) Ms *at̰.aoiiəmnəm*; v. note a. — 4) Ms *at̰.ao*°; v. note a. — 5) Ms *zartuxšt*. — 6) In the Ms *apāk* is misplaced after *xrat*. — 7) Ms *KN* = *ō*.

a) Cf. Yt. 1,2 *kat̰ asti mąθrahe spəṇtahe amauuastəməm* etc. = Phl. V. *katār hast mānsrspand i amāvandtom*, Yt. 12,1 *kat̰ asti mąθrahe spəṇtahe arš.dātəm* etc. — b) Cf. Av. *aδaoiiamna-*, epithet of Miθra in Yt. 10,24 etc. (AirWb 56) and *aδaoiiō.-xratu-*, epithet of Sraoša in Yt 12,1. — c) Cf. Yt 11,3 *daēna māzdaiiasniš vīspaēšu vaŋhušu vīspaēšuca ašaciθraēšu haiθiia.dātəma* = Phl. V. *dēn i māzdēsn harvisp vēhīh u harvisp ahlāyīh āpātīh āškārāk dātārtom*, and Y 8,5 (= Hōšbām 5) *vasō vīspa vohū ašaciθra* = Phl. V. *pa kāmak i harvisp āpātīh [i ōhrmazdāt] kē hac ahlāyīh paitākīh [bun u bar ...]*. — d) v. Addenda.

Pursišn 32 (33)

Pursišn: dēvān u martōmān i vat u yātūkān parīkān sāstārān āfrīn i dahmān nēvak ⟨v⟩ānītan[1] *apasihēnītan nizār kartan tuvān aivāp nē*

Passaxv: nē nōiṯ tē ahmāṯ [2]*drāj⟨ii⟩ō ⟨y⟩eitīm*[2] *framraomi spitama zaraθuštra yąm dahmąm*[3] *vaŋ⟨u⟩hīm*[4] *āfritīm*[5] *⌊hac⌋*[6] *nē tō hac ān drōžēnītaktar frāc gōvam spitamān zartuxšt [adak*[7] *pa tan i ān mart tāk-aš nizār kartan nē šāyēt] kē dahmān vēhān āfrīn yūnaṯ*[8] *haca*[9] *humanaŋhaṯ huuacaŋhaṯ hušiiaoθn⟨ā⟩ṯ*[10] *hudaēn⟨ā⟩ṯ*[10] *hac yuvān i humēnišn hugōvišn hukunišn hudēn kart ēstēt yaθa p⟨ā⟩uruuō*[11] *aēuuō.ġauuō*[12] *aēuuō.armō raŋhąm auua.n⟨a⟩iieiṇtīm*[13] [14]*sauuauuå dəṯ cišāite*[14] *cigōn paurune*[15] *ēvak-⟨gav⟩*[16] *ēvak-arm*[17] *ka hac arang âp pa bē barišnīh*[18] *pa sōk [mar apasihēnītan kāmīst u-š apasihēnītan nē tuvān ētōn-ic ān āfrīn pa tan i ān mart nizārtar bē nē bavēt]*

Pursišn 33 (34)

Pursišn: mart kē vitīrān bavēt adak-aš katām mizd vēh kē-š virāyišn i ruvān pat-iš u-š katām yazat apar pātixšātar kē-š ō xvēš kunišn u ku-š ruvān pat-iš varzīt u-š kāmak i ruvān pa katām kirpak vēš xvāhišn

the stream being the first of the sweet drink.' The Phl. V. has not properly understood the sense of the Av. quotation.

P 32: (Ms R, fos. 4r,3—4v,10): 1) Mss *'nytn'*; v. note a. — 2) Mss *drājōiieitīm.* — 3) So TD; R *damąm.* — 4) TD *vaŋhīm*; R *vaŋhuīm.* — 5) So TD; R *āfraiiīm.* — 6) So TD; R *apar.* — 7) So R; TD *ku.* — 8) So TD; R *yu°.* — 9) TD adds *hahi.* — 10) Mss *°aṯ.* — 11) Mss *paδuruuō*; v. note j. — 12) So TD; R *aēuuō.pauuō*; Dst *aēuuō.sauuō* (by mistake), the correct reading *aēuuō.gauuō* restored by Bthl (AirWb 25); v. note f. — 13) Mss *auua.nāiieiṇtīm*; Dst *auua.nāiiēatīm* and Bl *auua.nāiieiątīm* (both by mistake). — 14) So TD; R *auuauuaedəṯ jišaite.* — 15) So TD; R *paoruni*; v. note j. — 16) Mss *ēvak-suk'.* — 17) So TD; R *ēvak-'lymy.* — 18) Bthl (AirWb 1043) *nayišnīh.*

a) Reading and meaning not clear. Cf. Y 10,15 where Av. *ūnąm* is translated by Phl. V. *wn'n'ynd* and NP. V. *dūr kunad.* — b) The construction of *framraomi* is similar to that of V 4,47 *nāiriuuaite zī tē ahmāṯ pourum framraomi spitama zaraθuštra yaθa mayauuō frauuāxšōiṯ.* — c) Av. *drājiiah-* (cf. Ved. *drāghīyas-*) is the comparative of *darəya-* 'long' which has the sense of 'slow, late' in the phrase Yt 5,65 *mošu taṯ ās nōiṯ darəyəm,* also in connection with the same legend. The Av. phrase *nōiṯ . . . ahmāṯ drājiiō . . . yaθa* lit. 'not more slowly in comparison to

32 (33): Efficacy of the Dahmān Āfrīn

Question: Are the Dēvs, wicked men, sorcerers, witches and tyrants, able to conquer[a], destroy and weaken the good Dahmān Āfrīn, or not?

Answer: No. I declare unto thee[b], O Spitama Zaraθuštra, the good Dahma Āfriti to proceed not more slowly[c]. I proclaim unto thee, O Spitamān Zartuxšt, about the good Dahmān Āfrīn not to be more violable [then it is not possible to weaken it in the body of that man]. From the youth of good thought, good word, good deed and good conscience[d]. (Which) has been performed by a youth of good thought, good word, good deed and good conscience. Than Pāurva[e] of one hand, of one arm[f] (made) the (river) Raŋha[g] to lead (him) down[h] . . . . . .[i]. Just as Paurune[j], one hand, one arm, when he was carried away from the side of the Arang waters [the scoundrel desired to destroy him but he was not able to destroy, so also that Āfrīn will not become more weak in the body of that man].

33 (34): Reward after death and related matters

Question: (If a) man passes away, what is his good reward through which (will be) the embellishment of his soul, and which Yazat (will be) more authoritative over his actions which his soul has practised thereby, and through what meritorious deed (of the living ones shall) the much wished desire of his soul (be fulfilled)?

that . . . when' means 'as fast as.' The same construction is found in V 18,10.12 *nōiṯ vaŋhō ahmāṯ šiiaoθnəm vərəziieiti yaθa yaṯ* 'he does a deed which is not better than if (i. e. which is as bad as if)'; see also V 16,17 and N 48. — d) Cf. Vr 3,3 G 4,8 *yuuānəm humanaŋhəm huuacaŋhəm hušiiaoθnəm hudaēnəm* = Phl. V. *yuvān i humēnišn i hugōvišn i hukunišn i hudēn* (see also Vyt 17). — e) Cf. the story of *pāuruuō yō vifrō nauuāzō* found in Yt 5,61 ff. The present fragment is perhaps based on a different version. — f) One should, perhaps, conjecture *aēuua gauua aēuua arma* '(doing something) with one hand and one arm only'. It is unlikely that Pāurva, who according to Yt 5 was a wise boatman, had only one hand and arm. However, also in this case, the use of the daevic term *gauua-* is strange, if attributed to him and not to the scoundrel alluded to in the Phl. V. — g) Cf. Yt 5,63 *hazaŋrəm tē zaoθranąm . . . barāni aoi āpəm yąm raŋhąm*, Az 4 *raŋhąm dūraē.pāranąm bauuāhi yaθa yō vafrō nauuāzō*, and Vyt 2 *araŋham dūre.paitinąm amauuå yaθa vafrō nauuāzō*. — h) For **auua.naiieiṇtim*, cf. Yt 19,44 *auua.naiieni spəṇtəm mainiiūm haca raoxšna garō nmāna*. — i) The ending of the Av. quotation is not clear. *dəṯ* could be a corruption either of Av. *diṯ* (AirWb 746) or of Paz. *bəṯ* 'may it be.' — j) The Mss readings *paδuruuō* of the Av. and *paurune* (*paoruni*) of the Phl. V. remind of the variants of *pāuruuō* in Yt 5,61, viz. *paouruuō* (J 10, K 12) and *pauruuō* (L 18, P 13).

Passaxv: virāyišn u pašēmānīh hac vināh pa ān i ōhrmazd ratīh mizd u-š srōš yazat apar pātixšātar u-š kāmak ⌊*u*⌋ *ān ku apāk bōy*[1] *ruvān i gōspandān ka ātaxš zōhr dahēnd [pa sraxtak i ātaxš apar nišīnēt]* [2]*kaṯ tē rāzar⟨ə⟩*[3] [4]*⟨t⟩aṯ*[5] *zī mazda katār ē i tō virāyišn ētōn pa ān i ōhrmazd* ⌊*apar*⌋ [6]*⟨mazdā⟩ aṯ mōi* [7]*aṯ rātąm ⟨tāk⟩ uxδaxiiācā*[8] *sraošəm xšaθrəmcā pa ān i man ratīh saxvan* ⌊*u pa ān i*⌋ *srōš xvatāyih* [9]*para tē*[9] *gao-sp⟨ə⟩ṇta*[10] *gao-hudå*[11] *baoδasca uruuānəmca fraēšiiāmah⟨i⟩*[12] *nazdišta*[13] [14]*upa θβar⟨š⟩ta*[14] *raocå narš*[15] *cašmanå*[16] *sūkəm*[17] *bē tō gāv i afzūnīk hudahāk bōy ruvān framāyēm [ku ān gyāk šavēt] ō ān i nazdist apar brihēnīt rōšnīh*[18] *i mart c⟨aš⟩m vēnišnīh [sraxtak i ātaxš]*

Pursišn 34 (35)

Pursišn: vitarg i ō ān i pahlom axvān kē xvār bē kunēt ruvān i vitartān a-š⌊*ān*⌋ *katām yazdān āsānīh dātārtar*

Passaxv: ašavahišt pa ayyārīh i dastavarān u-š⌊*ān*⌋ *hac buland varzišnīh humēnišnīh gyāk i nēvak ōi i ahlav bē vitart adak-aš ham ašavahišt āsānīh dahēt aṣ̌āi vahištāi yaṯ hu⟨p⟩ərəθβəm*[1] *dāštō.ratu*[2] *⟨ašavahišt⟩ kē⟨š⟩*[3] *vitarg*

P 33: (Ms R, fos. 4v, 11—5r, 7 and fos. 6r, 14—6v, 14): 1) TD *bē*. — 2) Quoted from Y 34, 12a *kaṯ tōi rāzarə* (*tōi* modernised to *tē*) with Phl. V. — 3) TD °*e*. — 4) Quoted from Y 34, 14a *taṯ zī mazdā* where the Phl. V. runs *cē ān i ōhrmazd-am*. — 5) Mss *kaṯ*, influenced by Yt 8, 57 *kaṯ zī asti ahura mazda*. — 6) Quoted from Y 34, 15a *mazdā aṯ mōi* where the Phl. V. runs *ōhrmazd ētōn ō man*. — 7) Quoted from Y 33, 14 where the Phl. V. runs *ētōn pa rātīh . . . saxvan nigōxšišnīh ō šahrevar*. — 8) So TD; R *uxδa.xiiācā*. — 9) So TD; R *paratē*. — 10) TD *gaōspąṇta*; R *gōspąṇta*. — 11) So TD; R *gaohuδå*. — 12) TD *fraēšiiāmahe*; R *frašaiiāmahe*. — 13) So TD; R *nazdišt*. — 14) TD *upa θβarəšta*; R *upaθ*°. — 15) So TD; R *naraš*. — 16) So TD; R *nasmanå*. — 17) So TD; R *sūdəm*. — 18) So R; TD *ravišnīh*.

a) Cf. V 19, 23 *āaṯ vohu manō nidaiδīš sūrō.θβarštanąm raocaŋhąm* = Phl. V. *adak vohuman [martōm] bē ānāyēt [xvānēt] pa [ān] afzār brihēnīt rōšnīh*. If *upa.θβaršta-* in Yt 8, 11 10, 55 is not simply a P.P.P. of the root *θβarəs with* preverb *upa* 'to cut, to incise', but a hypostasis from *upa θβaršta raocå* found in the present passage then it means 'among the created (lights)': *xᵛahe gaiiehe xᵛanuuatō aməṣ̌ahe upa.-θβarštahe jaγmiiąm* 'being myself of radiant, immortal life (which is) among the created (lights), I should come to (the righteous men)'. — b) Cf. Yt 10, 23 *apa . . . barahi apa pāδaiiå zāuuarə apa cašmanå sūkəm apa gaošaiiå sraoma*. — c) On flesh libation offered to the Ātaxš i Varahrān in memory of the deceased Zoroastrian at the dawn of the fourth day, cf. Šnš 12, 5 *ēvak ēn ku ka kas vitīrēt pas hac setōš*

Answer: Embellishment (of the soul) and forgiving (lit. repentance) from sin (will be) the reward through the lordship of Ōhrmazd; and Srōš Yazat (will be) more authoritative over him; and his desire (will be to be) with the consciousness and soul of the animals, when (the members of the family) offer (flesh) libation unto the Fire [(i. e. the flesh libation) is placed at the side of the Fire]. What is thy commandment? This, O Mazdā. What is thy embellishment? Thus through that of Ōhrmazd. Then unto me, O Mazdā. Then for dedication ... obedience to the formula and power. On account of my chieftainship, obedience to the word and Lordship. We send forth, O beneficent, good-giving bull, thy conscience and soul among the nearest created lights[a], the sight of the eyes of man[b]. Unto thee, O bountious, well-yielding, bull we order consciousness and soul [that it goes to that place] which is the nearest Divine Light, namely the sight of the eyes of man [(at) the side of the Fire][c].

34 (35): On the Yazat who comforts and leads the soul

Question: Who makes easy the path to the Best Existence? Which Yazat is more giver of comfort unto the soul of the dead?

Answer: Ašavahišt with the help of the Dasturs. On account of his exalted working and good thinking, the righteous departed to the happy place, then the same Ašavahišt gives him comfort. To Aša Vahišta who is easily

rōcakīhā dāštan xānak ō ātaxš zōhr dātan kunišn ān zōhr nazdist ō ātaxš dahišn cē pa dāmdāt paitāk ku bōy i martōmān ka škanēnd bē ō nazdist ātaxš pas bē ō star pas bē māh u pas bē xvaršēt šavēt u niyācak ku ān i nazdist ātaxš yi-š bē ōi aviš mat zōrōmandtar bavēt 'one is this, that when a person passes away, after observance of the *setōš* days of abstinence in the home, offering of libation to the fire should be made. That libation should be given nearest to the fire, because it is manifest in the *Dāmdāt* (*Nask*) that when the consciousness of men is severed, it goes to the nearest fire, then to the stars, then to the moon, and then to the sun; and it is necessary that the nearest fire to which it has come should become stronger (or, more possessed of libation)'; Dd 47,40 (= K 35 I p. 190,6ff.) *u ān i setōš andar mān i ātaxš gāh i ō ān i vitartak nazdistar yazišn i ašōkān fravahr andar pākīhā ānōy yazīhēt ku ān māništ i ān i vitartak kē-š ruvān yazīhēt nazdistar* 'and that of the *setōš* is in the abode of the fireplace which is nearest to that of the departed; the Yazišn of the righteous Fravahrs is solemnized in purity there where the abode is which is nearest that of the departed whose soul is honoured.' See also M. Boyce, JRAS 1966, p. 101ff. and BSOAS 33, 1970, p. 31ff., and Dhabhar, RHF tr. pp. 71 264.

P 34: (Ms R, fos. 6v, 14—7r, 15): 1) TD *hufərəθβəm*; R *hē.pərəθβəm*. — 2) So R; TD *°ratō*. — 3) Mss *kē-c*.

⟨pa⟩ ān zamān bavēt ka-š tan apar bē rātēnēt] ā⟨x⟩šti[9] *sa⟨x⟩ə⟨δ⟩rəm*[10] *u-š pa āštīh*[11] *āmuxtišn [*[12]*ku āštīh*[12] *i pa dēn ˪apāk hērpatān˩ pa ān zamān bavēt kē apāk hērpatān āšt⟨īh⟩ bavēt] ārmait⟨i⟩*[13] *darəθrəm u-š pa bavandak mēnišnīh dārišn [ku-š bavandak ˪bavandak˩ mēnišnīh i pa dēn ⟨pa⟩ ān zamān bavēt ka ˪bavandak mēnišn bē bavēt˩ hērpatistān bavandakmēnišnīhā bē kunēt] frārāiti v⟨aē⟩idīm*[14] *u-š pa ⟨frāc⟩ rātīh āgāhīhā kartārīh [ku-š kartārīh i pa dēn pa ān zamān bavēt ka tan bē ō hērpatān rātēnēt] ainit⟨i⟩*[15] *aēšō vā⟨x⟩š*[16] *akēn gōvišn i ōi mart [ku-š gōvišn pas avināhīhā ka ēn hamāk ciš ētōn kunēt cigōn guft]*

Pursišn 26 (27)

Pursišn: mart i akadēn kē gōvēt hat pa vēhdēnīh āstavān ham ōi-c vēhdēn hac cē bē šāyēt dānistan ku dēn pa tan mahmān

Passaxv: hac ēn i dēn gōvēt kaṯ tē asti ahunahe vairiiehe haiθ⟨ī⟩m[1] *katār tō hast ān i ahunavar āškārīh [ku cigōn bavēt ka rōšn bavēt ku-š dēn pa tan mahmān] paiti šē ⟨ao⟩xt⟨a⟩*[2] *ahurō mazdå̄ manō bā vohu zaraθuštra a⟨δ⟩aoii⟨a⟩mnəm*[3] *a⟨δ⟩aoiiamnāṯ*[4] *xrataoṯ passaxv-aš ō ōi guft ⟨ōhrmazd⟩*[5] *ku mēnišnīk vēh zartuxšt kē-š ān i ⟨apāk⟩*[6] *adavakīh xrat [k⟨u⟩*[7]*-š hac guftan*

9) Ms *āhišti.* — 10) Ms *sahəθrəm* (cf. *h* for *x* in notes 9 and 16); Bl **saŋhəm*; Bthl (AirWb 1558) **saŋhaθrəm.* — 11) Ms *āxštīh.* — 12) In the Ms *ku āštīh* is misplaced after *i pa dēn.* — 13) Bthl (AirWb 696) **°tīm*; Ms *°te*; v. note e. — 14) Ms *vīidīm* (Bta *vūidūm*); Dst **vaēdīm*; Bthl (AirWb 1444) **vīdīše*, but the Ms reading for *v⟨aē⟩idīm* is only by mistake of the scribe under the influence of Y 55,3 *frārāiti . . . vīdīše* etc. — 15) Ms *ainitiš* influenced by *vāxš*; v. note i. — 16) Ms *vāhš.*

e) The preceding and following parallels show that Ms *ārmaite* is an I. Sg. (**ārmaiti*) and not an A. Sg., as suggested by Y 49,2 *nōiṯ spəntąm dōrəšt ahmāi stōi ārmaitīm* and Vr 2,5 *spəntąm ārmaitīm darətəm.* — f) For the gloss *ka hērpatistān bavandakmēnišnīhā bē kunēt* see the glosses in the following passages: Y 31,12c *ānuš.haxš ārmaitiš mainiiū pərəsāite yaθra maēθā* = Phl. V. *pa hācišn [. . .] kē pa bavandak mēnišnīh pa ān i mēnōy hampursēt [. . .] a-š ānōy mēhan [kē hērpatistān bavandakmēnišnīhā kunēt a-š gāh ānōy bavēt]*, and Y 43,10 *ārmaitī hacimnō iṯ ārəm* = Phl. V. *pa bavandak mēnišnīh apākīh ka ān i ōi i anē bavandak [. . . ka hērpatistān bavandakmēnišnīhā kart būt kē āmuxtišn guft].* — g) For the gloss *ka tan bē ō hērpatān rātēnēt* see the glosses in the following four passages: Y 19,12 *yaṯ dim ahūmca ratūmca ādadaṯ* = Phl. V. *ka-c ō ōi axv u rat dahēt [ku tan bē ō hērpatistān dahēt]*, Y 19,16 *aētaṯca vacō . . . rāiti haṇkərəθəm* = Phl. V. *ēn-ic gōvišn . . . u-š pa rātīh hangartīkīh [bavandak ētōn ō xvēš šāyēt kartan ka tan bē ō hērpatān rātēnēnd]*, Y 46,17 *rādaŋhō* = Phl. V. *rāt dahišnīh [ē hast dahišnīh ē dēn*

when he himself offers charity]. Instruction with peace. And through his teaching of peace [i. e. peace with the Religion will be at that time, when he is peaceful with the priests]. Attachment with devotion[e]. And through his retaining perfect devotion [i. e. perfect devotion to the Religion will be at that time, when he attends the Seminar with perfect mindedness[f]]. Manifestation with charity. And through his production of evident charity [i. e. practice of the Religion will be at that time, when he offers charity to the priests[g]]. Desiring[h] voice with harmlessness[i]. Uninimical speech of that man [i. e. his speech is then innocent, when he so performs all these things as mentioned].

26 (27): Man of wicked faith steadfast to the Good Religion

Question: (If) a man of wicked faith[d] declares: 'I am steadfast to the tenets of the Good Religion'. From what is it possible for a member of the Good Religion to know, that the Religion is lodging in his body?

Answer: From this which the Religion declares: What is the essence of thy Ahuna Vairya[a]? What is the manifestation of thy Ahunavar [i. e. what shall be (the consequence) when it becomes clear that the Religion is lodging in his body?] To him Ahura Mazdā replied: Good Mind, indeed, O Spitama Zaraθuštra, infallible on account of infallible[b] intellect. Ōhrmazd replied unto him: Good Mind, O Zartuxšt, which is with deceitless intellect [i. e. it is evident from one's speech and action]. Which has gained all good, which has gained all of the seed of Aša[c]. Which

i šmāh gōvēi u tan-ic rātēnēt ō hērpatistān (v. l. *hērpatān*)*]*, Y 51,5 *yə̄ dāθaēibiiō ərəš.-ratūm xšaiiąs ašiuuā̊ cistā* = Phl. V. *kē dahišn ō ōi rāst rat pa pātixšāyīh [ku pa patixšāyīh yi-š hast tan bē ō hērpatān dahēt] a-š pa ahlāyīh frazānakīh [ku frazām i ciš pa frārōnīh bē dānēt]*. — h) The Phl. V. has taken *aēšō* as a form of the Dem. Pron. *aēša-/aēta-* and translated by *i ōi mart*. Contrary to this, cf. Y 44,17 *hiiatcā mōi xiiāt vāxš aēšō* = Phl. V. *kē-c ān man gōvišn hēnd xvāstār*, and Y 29,9 *anaēšəm . . . rādəm vācim* = Phl. V. *axvāstār rāy [*glossed *aluvān] . . arāt dahišnīh . . . gōvišn-ic*. — i) As for *ainiti-* in connection with *frārāti-*, cf. Y 58,4 *frārāticā vīdīšaiiācā ainiticā* = Phl. V. *frāc rātīh bē dahišnīh u akēnīh*.

P 26: 1) Ms *°im*. — 2) Ms *°uxtā*. — 3) Ms *at̰.aoiiəmnəm*; v. note a. — 4) Ms *at̰.ao°*; v. note a. — 5) Ms *zartuxšt*. — 6) In the Ms *apāk* is misplaced after *xrat*. — 7) Ms *KN* = *ō*.

a) Cf. Yt. 1,2 *kat̰ asti mąθrahe spəṇtahe amauuastəməm* etc. = Phl. V. *katār hast mānsrspand i amāvandtom*, Yt. 12,1 *kat̰ asti mąθrahe spəṇtahe arš.dātəm* etc. — b) Cf. Av. *aδaoiiamna-*, epithet of Miθra in Yt. 10,24 etc. (AirWb 56) and *aδaoiiō.-xratu-*, epithet of Sraoša in Yt 12,1. — c) Cf. Yt 11,3 *daēna māzdaiiasniš vīspaēšu vanhušu vīspaēšuca ašaciθraēšu haiθiia.dātəma* = Phl. V. *dēn i māzdēsn harvisp vēhīh u harvisp ahlāyīh āpātīh āškārāk dātārtom*, and Y 8,5 (= Hōšbām 5) *vasō vīspa vohū ašaciθra* = Phl. V. *pa kāmak i harvisp āpātīh [i ōhrmazddāt] kē hac ahlāyīh paitākīh [bun u bar . . .]*. — d) v. Addenda.

kartan paitāk] zazu⟨š⟩[8] *vīspaēšu vaŋhuš⟨u⟩*[9] *zazu⟨š⟩*[8] *vīspaēšu ašō.-ciθraēšu griftār harvist āpātīh u griftār harvist ahlāyīh paitākīh [bun u bar]*

Pursišn 27 (28)

Pursišn: bavandaktar dānist xvāham ku bē dānam ku mēnišn axv u xrat bē vīrāst ēstēt

Passaxv: hac ēn manaŋhasca ⟨h⟩umaiti[1] *hizuuasca hūxt⟨i⟩*[2] *zastaii-⟨å⟩sca*[3] *⟨huu⟩aršti*[4] *⟨r⟩aθβiiō.varšti*[5] *hac mēnišn humat huzvān hūxt dast huvaršt ān i frārōn kunišn varzēt ōhrmazd nazdīkīh i ō tan i martōm tāk cand drahnāy mēnišn gōvišn ⟨u kunišn⟩ i martōm hand cand bē āyāpēt pa dēn hac vēnīk tāk gōš aivāp hac gōš tāk targ gōvēt hac man bē nazdīktar-ic nazdiiō*[6] *ahmi zaraθuštra azəm yō ahurō mazdā vīspaŋhe aŋhēuš astuuatō ⟨m⟩anåsca*[7] *vac⟨å⟩sca*[8] *š⟨iia⟩oθnaca nazdīk ham zartuxšt az kē ōhrmazd ham harvist axv i astōmand mēnišn gōvišn u kunišn yaθa ⟨n⟩åŋha haca gaošaē⟨i⟩-bii⟨a⟩*[9] *yaθa vā gaoša haca θraŋhibii⟨a⟩*[9] *cand hac vēnīk tāk ō gōš aivāp cand hac gōš ō θarγ*

Pursišn 28 (29)

Pursišn: ka parāhōm xvarēt naxvist ditīkar vēš u sitīkar vēštar xvarēt šāyēt aivāp nē

Passaxv: nē xūp nē kunišn ⟨xᵛ⟩ar⟨ō⟩iš[1] *hao⟨m⟩əm*[2] *zaraθuštra bisarəmca θr⟨i⟩sarəmca*[3] *yaθa θr⟨i⟩sarəm*[3] *nitəməm xvarēh hōm zartuxšt pa 2 kunišnīh 3 kunišnīh ētōn pa 3 kunišnīh nītom [bār i sitīkar kam xvar] dastavarān pa har bahar-ē hac 5 bahar-ē 3 bahar xvartan guft hēnd*

8) Ms *zazušu*, influenced by *vīspaēšu* etc. — 9) Ms *vaŋhušō*.

P 27: 1) Ms *ahumaiti*. — 2) Ms *hūxta*. — 3) Ms *zastaiiasca*. — 4) Ms *varšti*. — 5) Ms *araθβiiō°*. — 6) *Or nazdii⟨å⟩*. — 7) Ms *mamanåsca*. — 8) Ms *vacasca*. — 9) Ms *°ō*.

a) In V 14,9 *targ* glosses *sārvār* which renders Av. *sārauuāra-* 'helmet.' In the present passage, however, *targ* is an attempt to render Av. *θraŋh-* which in the following Phl. V. is simply transcribed *θarγ* written in Avestan script. — b) Cf. F 3d *nåŋha* = Phl. V. *vēnīk*, while *åŋha* = Phl. V. *dahān*. — c) Cf. F 23 Av. *θraŋ* = Phl. V. *dahān*. The word which seems to have a dualic form, means either the mouth-edges or the lips, but cf. F 3d Av. *aoštra-* = Phl. V. *lap*.

is acquirer of all prosperity and acquirer of all evidence of Righteousness [capital and interest].

27 (28): Composition of thought, conscience and wisdom

Question: I desire to know more perfectly, though I know, how thought, conscience and wisdom have been composed?

Answer: (It is evident) from this: On account of good thinking of the mind, on account of good speaking of the tongue, on account of good action of the hands, on account of timely action. Through good thought of the mind, good word of the tongue, good deed of the hands, one practises upright deeds. Ōhrmazd is as near to the body of men, as the extent of the thought, speech and action of men, as much as one acquires. As the Religion declares: I am nearer than the nose is from the ear or the ear is from the mouth[a]. Nearer am I, O Zaraθuštra, who am Ahura Mazdā, to the thoughts, words and deeds of the entire material life. I am (as) near, O Zartuxšt, I who am Ōhrmazd, to the thought, speech and action of the whole corporeal existence. Than the nose[b] (is) from the ears or the ears (are) from the mouth[c]. As much as the nose is from the ear or the ear is from the mouth.

28 (29): Improper drinking of Parāhōm

Question: If he (i. e. the Zōt) drinks the Parāhōm the first (time), the second (time) more and the third (time) even more, is it proper, or not?

Answer: It is not good, it should not be done. Thou should drink[a] the Haoma, O Zaraθuštra, and (thou should drink it) the second time[b] and the third time[b], so that at the third time (the portion is) the least[c]. Thou should partake of Hōm, O Zartuxšt, in 2 actions and 3 actions so that at the third, (it is) the least [the third time, partake of the least]. The Dasturs have said to partake of 3 portions from 5 portions for each portion[d].

P 28: 1) So Bta; Ms *jaraōiš*; Bthl **jarōiš* (AirWb 512); v. note a. — 2) Ms *haōnəm*. — 3) Ms *θrəs°*.

a) For his reading **jarōiš*, Bartholomae poses a root ³*gar* 'to swallow', but for Av. **xᵛarōiš* = Phl. V. *xvarēh*, cf. Y 9,16 *haomō . . . yaθa xᵛarəṇte* = Phl. V. *hōm . . . ka-t xvarēnd*, and Y 10,6 *haoma.xᵛarəti* = Phl. V. *hōm xvarišnīh*. — b) The general sense of *bisarəm* and *θrisarəm* seems to be sufficiently clear from the context, but the exact meaning and the formation of the compounds is obscure. — c) Cf. Y 10,6 *nitəmacit̰ haoma.xᵛarəitiš* = Phl. V. *nītom hōm xvarišnīh*. — d) According to the present usage, the officiating priest (Zōt) partakes of three sips of the prepared Haoma during the recital of Y 11. With this practice the injunction found in N 46 fo. 87r. 6f. seems to agree: *pairi tē haoma aṣ̌əm vōhū 3 bē gōvišn*

Pursišn 29 (30)

Pursišn: ān aṣ̌əm 6 ka xvantār nē gōvēt u-š saxvan andar gōvēt šāyēt aivāp nē

Passaxv: nē vīspaēca aṇtarə aṣ̌əm upa.⟨s⟩tu⟨i⟩iā̊[1] *harvist andarg i ahlāyīh ˛xūp˛ apar*[2] *ē stāyē⟨t⟩*[3] *[rāspīk]* [4]*fraorət̰ frax⟨š⟩n⟨i⟩*[5] *aoi manō zarazdātōit̰ aŋhuiiat̰ haca pa franāmišnīh ⟨vas⟩ [⟨ku⟩ vas bār ō ⟨ēn⟩ kār fran⟨āplam⟩*[6]*] apar pa mēnišn [ku mēnišnīk ˛plwtyh'˛] pa*[7] *ravāk dahišn⟨īh⟩ hac* [8]*axv [ē pa dastavar*[8]*]*

Pursišn 30 (31)

Pursišn: ka har 6 pa ē-bār bē gōvēt šāyēt aivāp nē

Passaxv: nē šāyēt mā hakar dēvyazakīh-ic bavēt u-š har 2 aṣ̌əm bē gōvišn u-š bē pāyišn tāk apāk xvarēt u-š pas aṣ̌əm gōvišn vīspā̊ aṇtarə viiāniš u-š pa harvisp andarg bē pār⟨ēh⟩[1] *[ku-š bē pāy⟨ēh⟩*[1]*]*

nēmak-ē apāk xvarišn bār i ditīkar hac ān i apāc nēm-ē apāk xvarišn bār i sitīkar hamāk apāk xvarišn '(the Zōt) shall recite *pairi tē haoma* and three Aṣ̌əm Vohus; (then) he shall partake of one half; the second time he shall partake, from that which remains, one half; and the third time he shall partake of the entire (remaining portion).'

P 29: 1) Ms *upa.hauštuaiiā̊*; Bl **upa huštutaiiā̊*; Bta **upa haostutaiiā̊*; v. note e. — 2) Ms *cē*. — 3) Ms °*ēnd*. — 4) Quoted from Vr 14, 2 etc. with Phl. V.; v. note g. — 5) Ms *fraxna*. — 6) Ms *plnpynyh'*. — 7) Vr 14, 2 *kē*. — 8) Vr 14, 2 *axv [ān mēnišn]*; v. note g.

a) These six Aṣ̌əm Vohus are those which are recited in Y 11, 11. According to the present usage, the Zōt and the Rāspīk recite the first three Aṣ̌əm Vohus together and the other three are recited by the Rāspīk alone with the offering of incense to the fire, while the Zōt partakes of the Haoma juice, cf. Darmesteter, ZA I, p. 113f. This practice is also alluded to in P 30. A different practice is indicated in Geldner's edition, the authority of which is Ms Mf2. According to this, all are recited by the Rāspīk alone, two at each of the three Haoma draughts partaken by the Zōt. — b) Cf. N 46 *aivāp rāspīk apastāk nē gōvēt aivāp-aš ātaxš ō nišīnēt vācak-ē bē gōvēt* 'or (if) the Rāspīk does not recite the Avesta (i. e. the Aṣ̌əm Vohus), or he sits near the Fire and recites a word (it is not proper).' — c) *vīspaēca aṇtarə* refers either to the intervals between the draughts of Haoma partaken by the Zōt during the recital of the six Aṣ̌əm Vohus or to the ceremony

29 (30): Non-recital of the Ašəm Vohus by the Rāspīk

Question: If the invoker (i. e. the Rāspīk) does not recite the 6 Ašəm (Vohus)[a] or he speaks (another) word in between[b], is it proper, or not?

Answer: No. And during all (draughts taken by the Zōt)[c], thou shall praise Aša[d]. [The Rāspīk] shall properly[e] praise Righteousness during the entire (...). [f]Affirmingly, with foreknowledge, concentrating the mind, from a devoted heart. With much celebration [i. e. I celebrate this work many times], with lofty thought [i. e. thoughtful], with progress-giving from the Ahū [note: with the Dastur[g]].

30 (31): Improper recital of the Ašəm Vohus by the Rāspīk

Question: If (the Rāspīk) recites all the 6 (Ašəm Vohus) at one time, is it proper, or not?

Answer: It is not proper[a], lest it even becomes Dēv-worship. But both shall recite (the first three) Ašəm (Vohus) and (then the Rāspīk) shall wait till (the Zōt) partakes of (the Hōm), and then (the Rāspīk) shall recite (the other three) Ašəm (Vohus). Between all[b] (recitals[c]) thou shall take respite[d]. And between all (recitals) thou shall stop [i. e. thou shall wait].

of drinking the Haoma juice. *vīspaē-ca* is masculine but in P 30 the feminine *vīspā̊* is attested in *vīspā̊ aṇtarə*. — d) I. e. recite Ašəm Vohus; cf. V 18,43 *θriš aṣ̌əm upa.stuiiāt̰* = Phl. V. *3 ahlāyīh apar stāyišn*. — e) Phl. V. *xūp* seems to render Av. **hu* 'well' restored by Blochet, which, however, cannot be a separate word, but only the first member of a nominal compound. — f) This continues the preceding quotation as is seen from H 1,3 *yō aṣ̌əm staoiti fraorət̰ fraxšni auui manō zarazdātōit̰ aŋhuiiat̰ haca* = Phl. V. *kē ahlāyīh stāyēt* etc. — g) In Vr 14,2 the Phl. V. *axv* of Av. *aŋhuiiat̰* (correctly glossed *ān mēnišn*) clearly means 'conscience'. However, the author of P interpreted it as *axv* 'Ahū' (glossed *ē pa dastavar*).

P 30: 1) Ms *°yh'*.

a) Cf. N 46 *aṣ̌əm bē gōvēt cē ān kē apāk gōvēt u-š gumānīk* '(the Rāspīk) shall recite the Ašəm (Vohus separately), because if he recites (them) simultaneously, then (the ceremony is) doubtful'. — b) Cf. P 29 *vīspaēca aṇtarə*. — c) Cf. P 29 note c. — d) Bartholomae (AirWb 1478) derives *viiāniš* from a substantive *viiāni-* of uncertain meaning. It is, however, more likely a verbal form since it is closely connected to **upa.stuuiā̊* in P 29. The latter points to an Opt. 2. Sg. of an athematic stem of the type GAv. *sāhīt̰*, *daidīt̰* and LAv. *frazahīt̰*, *frādāhīš*. *bē pārīhā* of the Phl. V. is not clear, but the gloss leaves no doubt about the meaning of the verb being 'to wait' or 'to take respite'. The Av. *viiāniš* could belong to a root-Present *viiān-* of the root *an* 'to breathe' with prefix *vi*, but an etymological connection of this with GAv. *viiānā-* is not very likely for reasons of meaning; also the doubtful *viiāne daēnaiiāi* in Yt 10,64 affords no help.

Pursišn 31 (32)

Pursišn: martōm kē yašt yazišn i vas bē framāyēt kartan [1]*u ān i yašt*[1] *stāyišn yazišn u āzbāyišn i yazdān hamāk ēvak gōnak apastāk gōvišnīh ān ham ka-š ēvak yāvar ān apastāk bē ōšmurtan [yazišn-ē i xūp bē kart andar ham rōc u ham zamān ān ham yazišn bun ⟨sar⟩*[2] *kunēt] u ditīkar kartan myazd u āfrīkānīh hac vas ōšmurišnīh pa cē cīm vēhān pa ān aparyazišn u hac āšnavišn u āfrīn passaxvīh ranjak u garān mān nē bavēnd u-šān dušxvār nē sahēt*

Passaxv: nē cē-šān ētōn xvaš u hubōy u afd sahēt cigōn andar axv i astōmand mart i xvāstak kāmak ⟨pa⟩ tuvānīkīh yi-š hac xvāstak rāy har apāyišn i pat-iš a-š pa tuvānīkīh afzūn u-š ētōn xvaš sahēt ān mart pa har yazišn-ē i bē kunēt aivāp bē framāyēt kartan adak-aš tuvānīkīh ētōn afzāyēt cigōn andar gētīk mōy i pa tāk u ka vas ō ham kunēt adak ruvān-ic i ōi mart afzāyišn i hac kirpak nērōk pa ān hangōšitak u-š gētīkīhā āfrīn i dahmān pa har yazišn-ē kē sar bē kunēt adak-aš nērōk i ān āfrīn apar ravēt cigōn uštur i agrāy i mast yeiti catica[3] *sp⟨i⟩tama zaraθuštra dahmō*[4] *aṣ̌auua hauruuū*[5] *ratūš*[6] *daθaṯ*[7] *kē ān-ic i spitamān zartuxšt dahm mart i ahlav hamē ratīh ⟨dahēt⟩ [har yazišn-ē i sar bē kunēt] aṯciṯ*[8] *dim aiβiiāiti yā dahma vaŋ⟨u⟩hi*[9] *āfritiš uštrahe kəhrpa*[10] *aγriiehe*[11] *aγriiō.maδ⟨u⟩.mastəmahe*[12] *adak-ic ān ō ōi apar ravēt kē dahmān vēhān āfrīn pa uštur karpak*[13] *i agrāy kē-š ān i mast u agrāy mastīh*

P 31: (Ms R, fos. 5r,7—6r,14 and fos. 4r,1—3. The text reappears in a different context on fos. 9r,9—10v,2, quoted Ra): 1) So Ra; R *u ān hat*; TD om. — 2) TD Ra *apāk*; R *LTH*. — 3) So TD; Ra *jatica*; R *jātica*. — 4) So TD Ra; R *damō*. — 5) Dst *hauruuī*; Bl **hauruuiš*; Bthl (AirWb 1791) **hauruuā̊*; Bta **hauruuō*; v. note a. — 6) So TD R; Ra *ratauš*; Dst **ratīš*; Bthl (AirWb 1519) **rāitīš*; v. note a. — 7) So TD R; Ra *dataṯ*. — 8) Mss *aṯ.ciṯ*. — 9) TD R *vaŋhi*; Ra *vaγhi*. — 10) So TD; R Ra *kəhərpa*. — 11) So TD; R Ra *aγriiahe*. — 12) TD *aγriiō.maδi.-mastəmahe*; R *aγriiō.maiδi.mastəmahe*; Ra *aγriiō.maδəmastəmahe*; v. note b. — 13) So R Ra; TD *tan*.

a) Lit. 'he makes the Ratus complete', cf. N 37 *yaθa kaθaca dahmō staota yesniia hauruua daθaiti* (or *daδāiti*, Ms *daδāti*) = Phl. V. *cigōn ōi i katārcē dahmān [rāspīk] stōt yasn hamēkīh dahēt*. The sense of the passage is: He recites the entire Sīrōza, the last stanza of which is devoted to *dahma vaŋuhi āfritiš* = Phl. V. *dahmān vēhān āfrīn* who is the thirty-third and the last of the Ratus. Bartholomae's

31 (32): Complete recital of the Yasna and Āfrīngān

Question: (If there is) a man who orders to perform many Yašts and Yazišns, and that prayer, praise, worship and invocation of the Yazats all with one and the same kind of Avesta recitation: When (the priests have) to recite the Avesta at one time [the Yazišn is performed properly (when) during the same day and the same (day-)time he completes that same Yazišn], and secondly when they (have) to perform other (ceremonies like) the Myazd and glorification of many recitings, for what reason do the good ones (i. e. the Yazats) not become troubled and grievous by that supreme Yazišn, hearing and Āfrīn-reciprocating, and why does it not appear tedious to them?

Answer: No. Because unto them (the ceremonies) appear so pleasant, fragrant and miraculous, just as in the corporeal existence a man of wealth, and of desire and capability which is from his wealth, (derives) every necessity (of life) therefrom, and, as he is in possession of prosperity, on account of capability, it appears so pleasant unto him. Through every Yazišn which that man performs or orders to be performed, his capability so increases, just as in the world a single hair (grows into many). And when he performs many (Yazišns) of the same kind, then, for the soul of that man, (there is) increasement on account of his meritorious deeds, and strength in the same manner. And materially, (as to) the Dahmān Āfrīn which he accomplishes through every worship, the strength of that Āfrīn attains unto him just as an intoxicated camel of high value. As often as, O Spitama Zaraθuštra, the pious righteous offers complete (prayer to the) Ratus[a]. He who, O Spitamān Zartuxšt, a pious, righteous man, presents complete ritual regulation [accomplishes an entire Yazišn]. Then to him comes the good Dahma Āfriti in the form of a first class camel which (is exhilarated just as one) highly intoxicated by the first (treading) of wine[b]. Unto him also reaches the good Dahmān Āfrīn in the shape of a camel of high value, whose intoxication is that of one who is intoxicated (and of) high value.

reading **hauruuā̊ rāitīš** is far from what is found in the Mss and contradictory to Phl. V. *ratih* (so, not *rātīh*, as indicated in AirWb 1519). — b) **aγriiō.maδu.-mastəma-* is the superlative of **aγriiō.maδu.mad-* 'intoxicated by the first (treading) of wine'. For *maδu.mad-*, cf. Ved. *soma-mád-* 'intoxicated by Soma' (N. Pl. *soma-mádaḥ* RV 7,21,2, v. WACKERNAGEL-DEBRUNNER, Altindische Grammatik II 2,26, whereas *aγriia- maδu-* is to be compared with Ved. *mádhvo agriyám*. The latter is found in RV 7,92,2 *prá yád vām mádhvo agriyám bháranti* 'when they offer you the first (treading) of the sweet drink (i. e. Soma).' (GELDNER translates more poetically 'die Blume des Süßtranks' = 'the bouquet of the sweet drink'). Further Vedic parallels are: RV 4,37,4 *agriyám mádāya* 'the first (treading) for intoxication', RV 9,62,25 *vācó ágriyaḥ sóma* 'thou who precedes the voice, Soma' (cf. 26 *tvám . . . agriyó vā́ca īráyan* 'thou who, as the first, incites the voices'), RV 9,86,12 *ágre vācó ágriyó* 'who is in front of the voice, who is the first', and RV 9,7,2 *dhā́rā mádhvo agriyáḥ* 'with the stream of the sweet drink being the first' or 'with

Pursišn 32 (33)

Pursišn: dēvān u martōmān i vat u yātūkān parikān sāstārān āfrīn i dahmān nēvak ⟨v⟩ānītan[1] *apasihēnītan nizār kartan tuvān aivāp nē*

Passaxv: nē nōiṯ tē ahmāṯ [2]*drāj⟨ii⟩ō ⟨y⟩eitīm*[2] *framraomi spitama zaraθuštra yąm dahmąm*[3] *vaŋ⟨u⟩hīm*[4] *āfritīm*[5] ⌊*hac*⌋[6] *nē tō hac ān drōžēnītaktar frāc gōvam spitamān zartuxšt [adak*[7] *pa tan i ān mart tāk-aš nizār kartan nē šāyēt] kē dahmān vēhān āfrīn yūnaṯ*[8] *haca*[9] *humanaŋhaṯ huuacaŋhaṯ hušiiaoθn⟨ā⟩ṯ*[10] *hudaēn⟨ā⟩ṯ*[10] *hac yuvān i humēnišn hugōvišn hukunišn hudēn kart ēstēt yaθa p⟨ā⟩uruuō*[11] *aēuuō.gauuō*[12] *aēuuō.armō raŋhąm auua.n⟨a⟩iieiṇtīm*[13] [14]*sauuauuå dəṯ cišāite*[14] *cigōn paurune*[15] *ēvak-⟨gav⟩*[16] *ēvak-arm*[17] *ka hac arang āp pa bē barišnīh*[18] *pa sōk [mar apasihēnītan kāmīst u-š apasihēnītan nē tuvān ētōn-ic ān āfrīn pa tan i ān mart nizārtar bē nē bavēt]*

Pursišn 33 (34)

Pursišn: mart kē vitīrān bavēt adak-aš katām mizd vēh kē-š virāyišn i ruvān pat-iš u-š katām yazat apar pātixšātar kē-š ō xvēš kunišn u ku-š ruvān pat-iš varzīt u-š kāmak i ruvān pa katām kirpak vēš xvāhišn

the stream being the first of the sweet drink.' The Phl. V. has not properly understood the sense of the Av. quotation.

P 32: (Ms R, fos. 4r,3—4v,10): 1) Mss *'nytn'*; v. note a. — 2) Mss *drājōiieitīm.* — 3) So TD; R *damąm.* — 4) TD *vaŋhīm*; R *vaŋhuīm.* — 5) So TD; R *āfraitīm.* — 6) So TD; R *apar.* — 7) So R; TD *ku.* — 8) So TD; R *yu°.* — 9) TD adds *hahi.* — 10) Mss *°aṯ.* — 11) Mss *paōuruuō*; v. note j. — 12) So TD; R *aēuuō.pauuō*; Dst *aēuuō.sauuō* (by mistake), the correct reading *aēuuō.gauuō* restored by Bthl (AirWb 25); v. note f. — 13) Mss *auua.nāiieiṇtīm*; Dst *auua.nāiiēatīm* and Bl *auua.nāiieiqtīm* (both by mistake). — 14) So TD; R *auuauuaedəṯ jišaite.* — 15) So TD; R *paoruni*; v. note j. — 16) Mss *ēvak-suk'.* — 17) So TD; R *ēvak-'lymy.* — 18) Bthl (AirWb 1043) *nayišnīh.*

a) Reading and meaning not clear. Cf. Y 10,15 where Av. *ūnąm* is translated by Phl. V. *un'n'ynd* and NP. V. *dūr kunad.* — b) The construction of *framraomi* is similar to that of V 4,47 *nāiriuuaite zī tē ahmāṯ pourum framraomi spitama zaraθuštra yaθa mayauuō frauuāxšōiṯ.* — c) Av. *drājiiah-* (cf. Ved. *drāghīyas-*) is the comparative of *darəγa-* 'long' which has the sense of 'slow, late' in the phrase Yt 5,65 *mošu taṯ ās nōiṯ darəγəm,* also in connection with the same legend. The Av. phrase *nōiṯ . . . ahmāṯ drājiiō . . . yaθa* lit. 'not more slowly in comparison to

32 (33): Efficacy of the Dahmān Āfrīn

Question: Are the Dēvs, wicked men, sorcerers, witches and tyrants, able to conquer[a], destroy and weaken the good Dahmān Āfrīn, or not?

Answer: No. I declare unto thee[b], O Spitama Zaraθuštra, the good Dahma Āfriti to proceed not more slowly[c]. I proclaim unto thee, O Spitamān Zartuxšt, about the good Dahmān Āfrīn not to be more violable [then it is not possible to weaken it in the body of that man]. From the youth of good thought, good word, good deed and good conscience[d]. (Which) has been performed by a youth of good thought, good word, good deed and good conscience. Than Pāurva[e] of one hand, of one arm[f] (made) the (river) Raŋha[g] to lead (him) down[h] ......[i]. Just as Paurune[j], one hand, one arm, when he was carried away from the side of the Arang waters [the scoundrel desired to destroy him but he was not able to destroy, so also that Āfrīn will not become more weak in the body of that man].

33 (34): Reward after death and related matters

Question: (If a) man passes away, what is his good reward through which (will be) the embellishment of his soul, and which Yazat (will be) more authoritative over his actions which his soul has practised thereby, and through what meritorious deed (of the living ones shall) the much wished desire of his soul (be fulfilled)?

that ... when' means 'as fast as.' The same construction is found in V 18,10.12 *nōiṯ vaŋhō ahmāṯ šiiaoθnəm vərəziieiti yaθa yaṯ* 'he does a deed which is not better than if (i. e. which is as bad as if)'; see also V 16,17 and N 48. — d) Cf. Vr 3,3 G 4,8 *yuuānəm humanaŋhəm huuacaŋhəm hušiiaoθnəm hudaēnəm* = Phl. V. *yuvān i humēnišn i hugōvišn i hukunišn i hudēn* (see also Vyt 17). — e) Cf. the story of *pāuruuō yō vifrō nauuāzō* found in Yt 5,61ff. The present fragment is perhaps based on a different version. — f) One should, perhaps, conjecture *aēuua gauua aēuua arma* '(doing something) with one hand and one arm only'. It is unlikely that Pāurva, who according to Yt 5 was a wise boatman, had only one hand and arm. However, also in this case, the use of the daevic term *gauua-* is strange, if attributed to him and not to the scoundrel alluded to in the Phl. V. — g) Cf. Yt 5,63 *hazaŋrəm tē zaoθranąm ... barāni aoi āpəm yąm raŋhąm*, Az 4 *raŋhąm dūraē.pāranąm bauuāhi yaθa yō vafrō nauuāzō*, and Vyt 2 *araŋham dūre.paitinąm amauuā̊ yaθa vafrō nauuāzō*. — h) For **auua.naiieintim*, cf. Yt 19,44 *auua.naiieni spəṇtəm mainiiūm haca raoxšna garō nmāna*. — i) The ending of the Av. quotation is not clear. *dəṯ* could be a corruption either of Av. *diṯ* (AirWb 746) or of Paz. *bəṯ* 'may it be.' — j) The Mss readings *paŏuruuō* of the Av. and *paurune* (*paoruni*) of the Phl. V. remind of the variants of *pāuruuō* in Yt 5,61, viz. *paouruuō* (J 10, K 12) and *pauruuō* (L 18, P 13).

Passaxv: virāyišn u pašēmānīh hac vināh pa ān i ōhrmazd ratīh mizd u-š srōš yazat apar pātixšātar u-š kāmak ˌuˌ ān ku apāk bōy[1] *ruvān i gōspandān ka ātaxš zōhr dahēnd [pa sraxtak i ātaxš apar nišinēt]* [2]*kaṯ tē rāzar⟨ə̄⟩*[3] [4]*⟨t⟩aṯ*[5] *zī mazda katār ē i tō virāyišn ētōn pa ān i ōhrmazd ˌaparˌ* [6]*⟨mazdā⟩ aṯ mōi* [7]*aṯ rātąm ⟨tāk⟩ uxδaxiiācā*[8] *sraošəm xšaθrəmcā pa ān i man ratīh saxvan ˌu pa ān iˌ srōš xvatāyīh* [9]*para tē*[9] *gao-sp⟨ə⟩ṇta*[10] *gao-hudå*[11] *baoδasca uruuānəmca fraēšiiāmah⟨i⟩*[12] *nazdišta*[13] [14]*upa θβar⟨š⟩ta*[14] *raocå narš*[15] *cašmanå*[16] *sūkəm*[17] *bē tō gāv i afzūnīk hudahāk bōy ruvān framāyēm [ku ān gyāk šavēt] ō ān i nazdist apar brihēnīt rōšnīh*[18] *i mart c⟨aš⟩m vēnišnīh [sraxtak i ātaxš]*

Pursišn 34 (35)

Pursišn: vitarg i ō ān i pahlom axvān kē xvār bē kunēt ruvān i vitartān a-šˌānˌ katām yazdān āsānīh dātārtar

Passaxv: ašavahišt pa ayyārīh i dastavarān u-šˌānˌ hac buland varzišnīh humēnišnīh gyāk i nēvak ōi i ahlav bē vitart adak-aš ham ašavahišt āsānīh dahēt ašāi vahištāi yaṯ hu⟨p⟩ərəθβəm[1] *dāštō.ratu*[2] *⟨ašavahišt⟩ kē⟨š⟩*[3] *vitarg*

P 33: (Ms R, fos. 4v,11—5r,7 and fos. 6r,14—6v,14): 1) TD *bē*. — 2) Quoted from Y 34,12a *kaṯ tōi rāzarə̄* (*tōi* modernised to *tē*) with Phl. V. — 3) TD °*e*. — 4) Quoted from Y 34,14a *taṯ zī mazdā* where the Phl. V. runs *cē ān i ōhrmazd-am*. — 5) Mss *kaṯ*, influenced by Yt 8,57 *kaṯ zī asti ahura mazda*. — 6) Quoted from Y 34,15a *mazdā aṯ mōi* where the Phl. V. runs *ōhrmazd ētōn ō man*. — 7) Quoted from Y 33,14 where the Phl. V. runs *ētōn pa rātīh . . . saxvan nigōxšišnīh ō šahrevar*. — 8) So TD; R *uxδa.xiiācā*. — 9) So TD; R *paratē*. — 10) TD *gaōspəṇta*; R *gōspəṇta*. — 11) So TD; R *gaohuδå*. — 12) TD *fraēšiiāmahe*; R *frašaiiāmahe*. — 13) So TD; R *nazdišt*. — 14) TD *upa θβarəšta*; R *upaθ°*. — 15) So TD; R *naraš*. — 16) So TD; R *nasmanå*. — 17) So TD; R *sūdəm*. — 18) So R; TD *ravišnīh*.

a) Cf. V 19,23 *āaṯ vohu manō nidaiδīš sūrō.θβarštanąm raocaŋhąm* = Phl. V. *adak vohuman [martōm] bē ānāyēt [xvānēt] pa [ān] afzār brihēnīt rōšnīh*. If *upa.θβaršta-* in Yt 8,11 10,55 is not simply a P.P.P. of the root *θβarəs with* preverb *upa* 'to cut, to incise', but a hypostasis from *upa θβaršta raocå* found in the present passage then it means 'among the created (lights)': *xᵛahe gaiiehe xᵛanuuatō aməšahe upa.-θβarštahe jaγmiiąm* 'being myself of radiant, immortal life (which is) among the created (lights), I should come to (the righteous men)'. — b) Cf. Yt 10,23 *apa . . . barahi apa pāδaiiå zāuuarə apa cašmanå sūkəm apa gaošaiiå sraoma*. — c) On flesh libation offered to the Ātaxš i Varahrān in memory of the deceased Zoroastrian at the dawn of the fourth day, cf. Šnš 12,5 *ēvak ēn ku ka kas vitīrēt pas hac setōš*

Answer: Embellishment (of the soul) and forgiving (lit. repentance) from sin (will be) the reward through the lordship of Ōhrmazd; and Srōš Yazat (will be) more authoritative over him; and his desire (will be to be) with the consciousness and soul of the animals, when (the members of the family) offer (flesh) libation unto the Fire [(i. e. the flesh libation) is placed at the side of the Fire]. What is thy commandment? This, O Mazdā. What is thy embellishment? Thus through that of Ōhrmazd. Then unto me, O Mazdā. Then for dedication ... obedience to the formula and power. On account of my chieftainship, obedience to the word and Lordship. We send forth, O beneficent, good-giving bull, thy conscience and soul among the nearest created lights[a], the sight of the eyes of man[b]. Unto thee, O bountious, well-yielding, bull we order consciousness and soul [that it goes to that place] which is the nearest Divine Light, namely the sight of the eyes of man [(at) the side of the Fire][c].

34 (35): On the Yazat who comforts and leads the soul

Question: Who makes easy the path to the Best Existence? Which Yazat is more giver of comfort unto the soul of the dead?

Answer: Ašavahišt with the help of the Dasturs. On account of his exalted working and good thinking, the righteous departed to the happy place, then the same Ašavahišt gives him comfort. To Aša Vahišta who is easily

rōcakīhā dāštan zānak ō ātaxš zōhr dātan kunišn ān zōhr nazdist ō ātaxš dahišn cē pa dāmdāt paitāk ku bōy i martōmān ka škanēnd bē ō nazdist ātaxš pas bē ō star pas bē māh u pas bē xvaršēt šavēt u niyācak ku ān i nazdist ātaxš yi-š bē ōi aviš mat zōrōmandtar bavēt 'one is this, that when a person passes away, after observance of the *setōš* days of abstinence in the home, offering of libation to the fire should be made. That libation should be given nearest to the fire, because it is manifest in the *Dāmdāt* (*Nask*) that when the consciousness of men is severed, it goes to the nearest fire, then to the stars, then to the moon, and then to the sun; and it is necessary that the nearest fire to which it has come should become stronger (or, more possessed of libation)'; Dd 47, 40 (= K 35 I p. 190, 6ff.) *u ān i setōš andar mān i ātaxš gāh i ō ān i vitartak nazdistar yazišn i ašōkān fravahr andar pākīhā ānōy yazīhēt ku ān māništ i ān i vitartak kē-š ruvān yazīhēt nazdistar* 'and that of the *setōš* is in the abode of the fireplace which is nearest to that of the departed; the Yazišn of the righteous Fravahrs is solemnized in purity there where the abode is which is nearest that of the departed whose soul is honoured.' See also M. Boyce, JRAS 1966, p. 101ff. and BSOAS 33, 1970, p. 31ff., and Dhabhar, RHF tr. pp. 71 264.

P 34: (Ms R, fos. 6v, 14—7r, 15): 1) TD *hufərəθβəm*; R *hē.pərəθβəm*. — 2) So R; TD *°ratō*. — 3) Mss *kē-c*.

[ō ō⟨i⟩[4] i murt] kē ētar dastavar dārēt [a-š rāh ānōy xvār bē kunēt] bərəzaṯ varəzi.haomanaŋhəm[5] u-š buland varzišnīh humēnišnīh yaṯ irīriθān⟨ah⟩e[6] aṣ̌aonō šātəm daθāiti uruuānəm kē ōi bē vitart ahlav a-š āsānīh dahēt ō ruvān

Pursišn 35 (36)

Pursišn: rātīh i niyāyišnōmand katām paitākīh i rātīh hac cē rātīh ō kē bavēt hac cē bē šāyēt dānistan ku-š rātīh kart bavēt

Passaxv: rātīh i niyāyišnōmand ān i k⟨a⟩-š[1] ciš i apāk bē dahēt paitākīh i rātīh hac ē ka nē pātdahišn rāy u hac ān ham paitākīh bē dahēt u ō xvēšdēnān ahlav dahēt u hac ⟨ēn⟩ bē šāyēt dānistan ka ān i bē dahēt frāc paitāk ka ētōn kunēt adak-aš ān rātīh andarg i martōmān vēhān āškārak kart bavēt [2]āuuišca nā̊ aṇtarə hə̄ṇtū nəma⟨xᵛ⟩a⟨i⟩tīš[3] ciθrā̊ rātaii⟨ō⟩[4] [5]āškārak ⌊ō⌋ amāh andarg

4) Mss 'L = ō. — 5) So R; TD *vərəzi°* with *a* superscribed over the first ə; v. note e. — 6) TD *irīrīθāne*; R *airī.riθāni*.

a) *hupərəθβa-* is used in the meaning 'easily passing' as an epithet of the waters in Y 38,3 *apō . . . hauuapaŋhā̊ hupərəθβā̊scā vā̊* = Phl. V. *āp . . . ān i hauuapaŋhā̊ [mēšak] huvitargīh šmāh [a-mān dahēt ku mān nam andar tan ravāk bavāt]*. The meaning 'offering easy passage' is found with *hupərəθβiia-* in Yt 16,3 *yaθanā buiiąn huuāiiaonā̊ŋhō paṇtānō . . . hupərəθβe āfš nāuuaiia*. — b) *dāšta-*, the first member of the compound *dāštō.ratu-*, explained by *kart* in F 14, was considered by BARTHOLOMAE (AirWb 740) as an erroneous transcription of Phl. '*BYDWNt* = *grift*. From this hypothesis BARTHOLOMAE derived the meaning 'obtained' for the Av. word which, according to him, was the predecessor of MP. *dāšt*. However, according to the context, an etymological connection of *dāšta-* with Ved. *dāś* 'to revere, to pay hommage', is more likely. For the meaning 'who has a revered Ratu = who reveres the Ratu', cf. the N. pr. Av. *dāštāγni-* 'who reveres Agni' (*aγni-* tentatively connected with Ved. *agni-* by BARTHOLOMAE, l. c.). Grammatically, *dāštō.ratu* does not seem to be a N. Sg. n., as suggested by *hupərəθβəm*, but rather an I. Sg. m. referring to the man. — c) The grammatical construction of the Av. quotation clearly indicates that *bərəzaṯ* and *varəzi.haomanaŋhəm*, the latter of which must be taken as a compound, refer to Aša Vahišta and not to the departed as suggested in the Pahlavi interpretation. — d) A further occurrence of *haomanaŋha-* is found in Yt 5,8 *kahmāi azəm upaŋhacaiieni haca.manāica ana.manāica frāraŋhāi haomanaŋhāica* (Mss °*asca*). See also the denominative Present *haomanaŋha-* in Yt 10,34 *yaθa vaēm humanaŋhō framanaŋhasca urvāzəmna haomanaŋhimna vanāma vīspə̄ hamərəθə̄*. The latter shows that *haomanaŋha-* does not simply refer to the state of being *humanah-* in the usual sense of the Av. term,

passing[a] with one who reveres the Ratu[b]. (Ašavahišt) who (prepares) the path [for the dead] who possesses here (in this world) a Dastur [who makes easy the way over there (in the next world)]. [c]Exalted (and) possessing good-mindedness[d] in activity[e]. And his exalted working and good thinking. [f]Who will make blissful the soul of the righteous departed. Then (Ašavahišt) gives comfort unto the soul of the righteous departed[g].

35 (36): Praiseful charity and its dispensation

Question: What is praiseful charity? From what is the evidence of charity? Unto whom (should) be charity? From what is it possible to know that charity has been done?

Answer: Praiseful charity is that when one gives a thing which is with him. Evidence of charity is from this: When it is not for reward, and one gives from that same evidence; and he gives to the righteous coreligionists. And from this it is possible to know: When that which he gives is more evident; when he thus practises, then that charity has been made evident among the good men. May the reverential bright gifts[a] be evident among us.

but denotes 'a happy state of mind.' — e) If *varəzi* is correctly transmitted, then it is a L. Sg. of a consonantal stem *varəz-*. The form is identical with GAv. *varəzī*, wrongly analyzed as an infinitive by Bartholomae (AirWb 1379): Y 45,9cd *mazdå̄ xšaθrā varəzī nā̊ diiāt̰ ahurō pasūš vīrə̄ng ahmākə̄ng fradaθāi ā* = Phl. V. *pa ān i ōhrmazd xvatāyīh varzītār ō amāh dahēh ōhrmazd [hamēšak kār] pa pah u vīr ka mān [pah u vīr pānākīh kunēt] u amāhkān-ic kē fradahišn hēm [ku ciš bē afzāyēnēm]*. In both instances *varəzī* has been considered by the Phl. V. as a derivation from the root *varəz* 'to practise'. However, this interpretation cannot be accepted without doubt, as a very different Phl. V., viz. *kāmak*, is found for *varəzəm* in Y 71,17 *varəzəmca haomanaŋhəmca yazamaide* = Phl. V. *kāmak humēnišnīh yazam*. For *varəzəm*, Bartholomae (AirWb 1378) has posed a thematic stem *varəza-* but the form, on account of its association with *haomanaŋha-*, cannot be separated from *varəzī* and must, therefore, belong to the same root-noun *varəz-* which is, perhaps, etymologically related to Ved. *ū́rj-*. The compound *varəzi.haomanaŋha-* literally means 'possessing *haomanaŋha-* in *varəz-*', i. e., perhaps, 'possessing good-mindedness in activity'. If the scribe of TD was first correct when writing *vərəzi.-haomanaŋhəm* (v. note 5), then the meaning would not be much different, as is seen by the rendering *kāmak* of the first member *vərəzi* of such compounds as *vərəzi.dōiθra-*, *vərəziiaŋuha-* etc. — f) Cf. P 23. — g) Cf. SBd 2,10—12 (Dhabhar, RHF tr. p. 506).

P 35: 1) Ms *kē-š*. — 2) Quoted from Y 33,7c (*ca* added after *āuuiš*) with Phl. V. — 3) Ms *nəmaxaētīš*. — 4) Ms °*å̄*. — 5) In Y 33,7c the Phl. V. runs: *āškārāk amāh andarg hēt niyāyišnōmand [ku-š ciš-ē apāk hat] paitāk rāt [ku-tān rātīh ō amāh paitāk bavāt]*.

a) Cf. Ved. *citrárāti-*.

hēh ⌊*rātīh*⌋ *niyāyišnōmand [ku-š ciš apāk bē dahēt] paitāk rā⟨t⟩*[6] *[ku paitāk bavēt ku rātīhā kart bavēt] tā̊ āuuiš yā̊ rātaiiō aṇtarə aməšāsca spəṇtā saošiiaṇtasca ōišān āškārakīh [gōvam] kē rātīh andarg amahraspandān sūt⟨ōm⟩andān*[7] *frārāitīšca vīdišā̊sca aṇtarə x*ᵛ*ādaēn⟨āiš⟩*[8] *aṣ̌aoniš frā⟨c⟩*[9] *rātīh u bē dahišnīh [gōvam] andarg i xvēšdēnān ahlavān*

Pursišn 36 (37)

Pursišn: kē xvēštan vēš mēnēt ku ān yi-š xrat hunar adak-aš vināh bavēt aivāp nē u-š vināh tāk cē pāyīk u-š dātistān cigōn

Passaxv: vināh bavēt u-š vināh i garān u-š pāyīk tanāpuhr u rāh ō dōšaxv āat̰ yō aētahmi aŋhuuō yat̰ ast⟨u⟩ua⟨i⟩ṇti[1] *sp⟨i⟩tama zaraθuštra upairi hunarəm manō barāt̰ kē* ⌊*apar*⌋ *andar axv i astōmand spitamān zartuxšt apar hac hunar mēnišn barēt [ku xvēštan pa ān hunar mēnēt yi-š nēst] vīspəm aētəm paiti zruuānəm astarəm⟨a⟩*[2] *uruua kāšaiiāt̰ harvist ōi apar pa ān zamān yi-š āstart ō ruvān kunēt [ku vināh andar bē dārēt]*

Pursišn 37 (38)

Pursišn: ka pa patēt bēt bē virāy⟨ēt⟩[1] *apāc ō sar i vināh nē šavēt adak-aš tōžišn cē*

Passaxv: tōžišnīh ⟨pa⟩ ham ān patēt [2]*⟨vīspəm⟩ ā a⟨hmā⟩t̰*[2] *yat̰ hē manah⟨i⟩*[3] *paiti ⟨auua.⟩barāt̰* ⌊*ān*⌋ *tāk ō ān ka ⟨ōi⟩ hac ⟨ān⟩ mēnišn frōt barēt [ku mēnišn apā⟨c⟩*[4] *ō patmānak āvurēt pa patēt bēt] āat̰ yat̰ hē manahi paiti auua.-barait⟨i⟩*[2] *ka ōi hac ān mēnišn frōt barēt [ku-š mēnišn apāc ō patmānak āvurt*

6) Ms *l'dyn'*. — 7) Ms *swt'mynd'n*. — 8) Ms °*ā̊*; v. note b. — 9) Ms *pl't'*.

b) Cf. Vr 21,3 *frārāiti vīdīše aṇtarə x*ᵛ*ādaēnāiš aṣ̌aonīš* = Phl. V. *frāc rātīh u bē dahišnīh yazam kē hast andarg xvēšdēnān i ahlav*, and Y 58,4 *frārāticā vīdīšaiiācā ainiticā āθrācā ahurahē mazdā̊* = Phl. V. *frāc rātīh bē dahišnīh u akēnīh u ātaxš-ic i ōhrmazddāt*.

P 36: 1) Ms *astauuaṇti*. — 2) V. note c.

a) Cf. HAD 22 *ēvak mēnitār mart kē xvēš tan hacapar pāyak i xvēš mēnēt u dārēt* 'one is a conceited fellow who thinks and regards himself above his proper station'; DkM 97, 16ff. *frēhbūt aparmēnišnīh u-š mēnēt ku nē dānam ku man frāc apar u apēbūt tarmēnišnīh u-š mēnēt ku ān dit nē dānēt apāc u azīr* '*Frēhbūt* is arrogance, when one thinks: "I do not know that I (have anyone) above (me)", and, *Apēbūt*

Manifest shall be unto us the praiseful [i. e. one remits a thing] evident charity [i. e. it becomes evident that charities have been made]. Those gifts (may be) evident which (are) among the Aməša Spəntas and the Saošyants. [I declare] these manifestations which are charities among the Amahraspands and the Sōšyans. Charities and distributions among the righteous coreligionists[b]. [I declare] charity and bestowal among the righteous coreligionists.

36 (37): Degree of sin and judgment for haughtiness

Question: (If) one esteems himself high about his wisdom and skill, then is it a sin or not? And (if) a sin, upto what degree, and what is its judgment?

Answer: It is a sin, and it is a grievous sin, and its degree is Tanāpuhr, and (its judgment) is the way to Hell. When one in the material life, O Spitama Zaraθuštra, shall escalate his mind above his skill. He who in the corporeal existence, O Spitamān Zartuxšt, carries his mind higher than his skill[a] [i. e. he esteems himself for that skill which he does not (possess)]. All that time his soul shall retain[b] affliction[c]. All throughout that time he commits that which is guilt unto his soul [i. e. he retains sin therein].

37 (38): Repentance through Patēt

Question: If one becomes repentant (and) behaves (himself), (but the repentance) does not go back to the stock of the sin, then what is his (further) expiation?

Answer: Repentance through that same Patēt. [a]Until he will have realized in his mind. Until he converts himself from that thought [i. e. he brings his thought back into a proper state; becomes repentant]. [a]Then when he will have realized in his mind. When he converts himself from that thought [i. e. he has brought his thought back into a proper state; be-

is contempt, when one thinks that no one else knows (as much as himself and that others are) behind and inferior (to him),' and DkM 555,16f. *ēn-ic ētōn ku xvēš tan vēš nē mēnišn ku-š ān i vēhīh u hunar cē bāstān pa xvēš tan ranjak u apāk vēhān patkuftak kē xvēš tan vēš mēnēt ku-š ān i vēhīh u hunar hast* 'this also that one should not think more of oneself than what is (one's actual) goodness and skill; because verily he is himself afflicted and at variance with the good ones, who thinks more of himself than what is (his actual) goodness and skill'. — b) Cf. V 18,4 *aštrąm . . . kāšaiieiti* = Phl. V. *aštr . . . ō garzēt [hast kē ētōn gōvēt ē ō vicārēt]*. — c) Cf. Y 71,17 *paitištātəe axtinąmca astarəmanąmca* = Phl. V. *pa apāc astišnīh ēnīkīh u startīh*.

P 37: 1) Ms *wyl'yytn'*. — 2) Ms *āaṯ*; v. note a. — 3) Ms °*e*. — 4) Ms *apāk*.

a) Cf. V 3,19—20 *vīspəm ā ahmāṯ yaṯ hanō . . . bauuāṯ . . . āaṯ yaṯ hanō . . . bauuāṯ*.

⟨pa⟩ patēt būt[5]*] pascaēta azəm yō ahurō mazdā̊ ⟨h⟩a⟨uuā⟩i*[6] *urune uruuāsma daēsaiieni pas az kē ōhrmazd ham a-š ō ān i xvēš ruvān urvāxmanīh nikēžam [mizd] vahištəmca ahūm anaγraca raocā̊ afrasaŋhąnca xᵛāθra*[7] *ō ān ⟨i⟩ pahlom axvān ⟨u⟩ ān i asar rōšnīh u ān i asacišn xvārīh vīspā⟨ii⟩ūmca*[8] *uštatā⟨təm⟩*[9] *yā narš sādra drəguuatō hamē zīvandak-⟨īh⟩ u hamē nēvak rav⟨iš⟩n⟨īh⟩*[10] *ka mart vitan⟨g⟩*[11] *i druvand [ān mizd u pātdahišn i andar zamān bē dahēnd ka druvandān pātfrāh kunēnd]*

Pursišn 38 (—)

Pursišn: ka martōm hamāk dām ⟨i⟩ ōhrmazd hēnd u ōhrmazd xvāvar ēn akadēnān ⟨u⟩ anērān kē pa dōstīh i ōhrmazd akadēnīh u anērīh kunēnd adakšān pa mēnōyān kār cigōn bavēt

Passaxv: akadēn u anēr hac ān cigōn pa frēhbūt u apēbūt vas kirpak pa vinās ⟨u⟩ vas vināh pa kirpak ⌞pa kart⌟ dārēnd u-šān dušāmuxtīh i ō mart i ahlav ⟨u⟩ ātaxš i varahrān cihrīk nē pa [1]*dōst⟨īh⟩ ⟨i⟩*[1] *ōhrmazd dārišn ān kē nē pa dōstīh i ōhrmazd dārišn ahlav būtan nē tuvān* [2]*mā zī ⌞mā⌟ ahmi nmāne mā aŋhe vīs⟨i⟩*[3] *mā ahmi zaṇtuuō mā aŋhe daŋh⟨u⟩uō*[4] *frīm vaocata mąm yim ahurəm mazdąm mā andar ān mān mā andar ān vīs u mā andar ān zand u mā andar ān deh⟨dōst⟩ gōvēh ō man kē ōhrmazd ham [mā gōv ku-m dōst hēnd] yaθa mē nōit̰ ātarš ahurahe mazdā̊ friiō aŋhat̰ nāca aṣ̌auua frāiiō.humatō fraiiō.hūxtō frāiiō.huuar⟨š⟩tō*[5] *ku andar ān nē ān i amāh*[6] *ātaxš i ōhrmazd dōst hēnd u mart-ic i ahlav i frēh-humat ⟨i⟩ frēh-hūxt i frēh-huvaršt nē [dōst hēnd]*[2]

5) Ms *bavēt.* — 6) Ms *aōi*; cf. P 45 (Ms) *hōi urune.* — 7) Or *xᵛāθr⟨əm⟩*; v. note b. — 8) Ms *vīspā.yūmca.* — 9) Ms *uštatās.* — 10) Ms *ruvān.* — 11) Ms *wtnd.*

b) Cf. G 3, 6 *anaγra raocā̊ yazamaide afrasaŋhąmca xᵛāθrəm yazamaide* = Phl. V. *ān asar rōšnīh rāy yazam burzišnīh āsānīh rāy yazam.* The expression *afrasaŋhąmca xᵛāθrəm* of G 3, 6 would, at the first glance, suggest that *afrasaŋhąnca xᵛāθra* of the present passage is incorrect. However, *afrasaŋhąmca* of G 3, 6 is G. Pl. of *āfrasāh-*, whereas *afrasaŋhąnca* in the present passage is a N. Pl. n. of *afrasāŋhaṇt-* < **afrasāmuhaṇt-* which is also disguised in *afrasā̊ŋhaṇt-* in the following passages: Y 62, 6 *dāiiā̊ mē ātarš ... yā mē aŋhat̰ afrasā̊ŋhā̊* (scil. *vahištō aŋhuš*) *nūrəmca yauuaēca.tāite vahištəm ahūm aṣ̌aonąm raocaŋhəm vīspō.xᵛāθrəm* = Phl. V. *dah ō*

came repentant]. Then I who am Ahura Mazdā will show bliss to his soul. Then I who am Ōhrmazd will reveal joy to his soul [reward]. Best Life, Endless Lights and Unlimited Comfort[b]. To the Best Existence, to the Endless Light and to Permanent Comfort. And ever lasting happiness which is affliction unto the wicked[c]. Eternal life, eternal happy progress, when the man is wicked (it is his) distress [that reward and recompense which they prescribe during (that) time, when they mete out punishment (to) the wicked].

38 (—): Judgment of non-Iranians after death

Question: If men are all creations of Ōhrmazd, and Ōhrmazd is munificent, then how shall those of wicked faith and the non-Iranians, who practise the principle of wicked faith and non-Iranianism in the friendship of Ōhrmazd, fare in the spiritual (world)?

Answer: Since those of wicked faith and the non-Iranians (act) in excess and deficiency, they regard many meritorious deeds as sin and many sins as meritorious deeds. And to them false-teaching concerning the righteous man and the Ātaxš i Varahrān is natural. They shall not be regarded (to be) in the friendship of Ōhrmazd; (and) he who shall not be regarded (to be) in the friendship of Ōhrmazd, is not able to be righteous. Do not, thus, proclaim me, who am Ahura Mazdā, dear in that house, not in that borough, not in that province, not in that country. Do not proclaim (anyone) in that house, in that borough, in that district and in that country, (to be) a friend unto me who am Ōhrmazd [do not declare (them) to be my friends]. In which my, Ahura Mazdā's, fire and the righteous man advanced in good thought, advanced in good word, advanced in good deed shall not be held dear. In which our fire, of Ōhrmazd, is not a friend, and also the righteous man of excellent thought, of excellent word and of excellent deed [are not friends].

man ātaxš . . . afrāc sacišn nūn-ic u tāk ō hamē ravišnīh pahlom axvān i ahlavān i rōšn hamāk xvārīh, Y 52,1 *aṣ̌īm . . . āfrasåŋhaitīm* = Phl. V. *aršišvang . . . afrāc sacišnīh*. See also Dhabhar, ZXA tr. pp. 76 note 1, 92 notes 3. 4, 273 note 6. — c) Cf. Vr 18,2 *vīspāiiūmca uštatātəm yazamaide yā narš sādrā druuatō* = Phl. V. *hamē ētōn nēvak ravišnīh yazam ka mart vitang druvand [ān mizd pātdahišn i andar ān zamān dahēnd ka druvandān pātfrāh kunēnd]*. Second half from Y 45,7d *yā nərąš sādrā drəguuatō* = Phl. V. *tuxšn ka mart vitang i druvand*, and G 3,6 *yā narš sādra drəguuatō* = Phl. V. *har mart kē kāhīl ān i druvand*.

P 38: 1) Ms *dwst'd*. — 2) Cf. P 16 where, however, the glosses do not occur. — 3) Ms *vīse*. — 4) Ms *daŋ́hauuō*. — 5) Ms *°huuarəštō*. — 6) Ms *man kē*.

Pursišn 39

Pursišn: ōhrmazd xvatāy ō zartuxšt i spitamān katām kirpak i yazišn pahlomtar guft ku ō martōmān gōv

Passaxv: ān ōhrmazd u ātaxš u mart i ahlav yazišn u niyāyišn u hubarišnīh u nēvak-barišnīh u ayyār-barišnīh para mē aētahmi aŋhuuō yat̰ astuuaiṇti sp⟨i⟩tama zaraθuštra θrišcit̰[1] *vahišta aŋ⟨u⟩he astuuaite vīsata bē-c man rāy andar axv i astōmand spitamān zartuxšt 3 pahlomīh andar axv i astōmand patīr [ku gōvam u gōv] manaca yasnəm yat̰ ahurahe mazdå āθrasca ahurahe mazdå yasnəmca vahməmca hubərəitīmca ušta.bərəitīmca vaṇta.bərəitīmca ān i man yazišn kē ōhrmazd u ātaxš i ōhrmazd yazišn u niyāyišn u šnāyēnītārīh u frāc-āfrīgānīh narš́ca aṣ̌aonō xšnūitīmca ārəitīmca*[2] *viiād⟨ā⟩sca*[3] *⌞paiti⌟ paiti.z⟨a⟩ṇt⟨a⟩iiasca*[4] *frāiiō.humatahe frāiiō.hūxtahe frāiiō.huuar⟨š⟩tahe*[5] *mart-ic i ahlav šnāyēnītārīh u tarsgāhīh u bē dahišnīh u bē patīrišnīh frēh-humat frēh-hūxt frēh-huvaršt*

Pursišn 40 (40a)

Pursišn: kē xvāstak kāmakīh rāy ⌞ku⌟ xvāstak hac dast i vattarān bē gīrēt ⟨ku⟩ pa kār ⟨u⟩ kirpak ⟨i⟩ vēhān u frārōnān ōžēnak kunēt u pa kāmak i vattarān drang i gētīk zīvišnīh rāy drōg gōvēt cigōn bavēt

Passaxv: mēnōyān axv hac-aš apār bavēt māca tē iθra sp⟨i⟩tama zaraθuštra astuuatahe aŋhə̄uš didrəzuuō[1] *pisa manahīm ⟨ahūm⟩*[2] *paiti.-*

P 39: 1) Or *θr⟨ī⟩cit̰*; v. note b. — 2) Bthl (AirWb 192) **arəitīmca*; v. note f. — 3) So Bl; or *viiāda⟨ibiš⟩ca*, v. note g; Ms *viiādasca*. — 4) Or *°zaiṇt⟨īš⟩ca*; Ms *°zaiṇtiiasca*. — 5) Ms *°huuarəštahe*.

a) For *para mē* which has been left untranslated, cf. V 7,38 *para hē irišəṇtō raēšəm cikaiiat̰* in comparison with V 13,10 *cikaiiat̰ sūnahe raēšō*. The analysis of *vīsata* as a Imp. Act. 2.Pl. of the root *vis/vaēs* 'to accept' is problematic, since the verb is normally used in the Medium, cf. V 2,3 *vīsaŋha mē* = Phl. V. *patīrēt hac man*, and Y 57,22 *yeŋhe ahunō vairiiō snaiθiš vīsata* (Med. 3.Sg.) = Phl. V. *kē ōi ahunavar pa snēhīh patgrift ēstēt*. But the attribution of *vīsata* to the root *¹vid/vaēd* by Bartholomae (AirWb 1317) in the present context is even less convincing. — b) *θrišcit̰* is either corrupted or used incorrectly for **θrīcit̰*. — c) Cf. V 18,17.25 *θraiiąm vahištanąm aiβiθiiō buiiata* = Phl. V. *3 pašomīh apar xvēš bavāt*. — d) Cf. Y 62,1 *yasnəmca vahməmca hubərətīmca ušta.bərətīmca vaṇta.bərətīmca āfrīnāmi tauua ātarš puθra ahurahe mazdå* = Phl. V. *yazišn u niyāyišn pa hubarišnīh u nēvak-barišnīh u ayyār-barišnīh āfrīnam ō tō ātaxš i ōhrmazd pus*, and Y 68,14 Av. *hubərəti ušta.bərəti vaṇta.bərəti ātarš āfrīnāmi* = Phl. V. *hubarišnīh u nēvak-*

39: Most excellent worship of Ōhrmazd

Question: What merit of worship did the lord Ōhrmazd declare unto Spitamān Zartuxšt (as) more excellent, (with the order): 'That do thou declare unto men?'

Answer: That worship, praise, good-offering, happy-offering and helpful-offering (which is) unto Ōhrmazd, Fire and the righteous man. In this material life, O Spitama Zaraθuštra, do you accept[a] three[b] things as the best[c] for the material life. For my sake, in the corporeal existence, O Spitamān Zartuxšt, do thou accept three excellencies in the corporeal existence [i. e. I speak and thou declare]. My worship who am Ahura Mazdā, and worship, veneration, good-offering, desired-offering and laudatory-offering unto the Fire of Ahura Mazdā[d]. That which is my worship who am Ōhrmazd, [e]and the worship, praise, propitiation and glorification of the Fire of Ōhrmazd. And rejoicing, blessing[f], commendation and recognition of the righteous man advanced in good thought, advanced in good word, advanced in good deed[g]. And propitiation, reverence, bestowal and acceptance of the righteous man of excellent thought, excellent word and excellent deed.

40 (40a): Appropriating wealth from the wicked for meritorious deeds

Question: (If) one, for the desire of wealth, accepts wealth from the hands of the wicked and spends it for duty and meritorious deeds of the good and the upright, and on the desire of the wicked utters lies (about this) for the duration of this worldly life, (then) how shall it be?

Answer: The spiritual life shall be far from him. And thou shall not here, O Spitama Zaraθuštra, attaching firmly[a] to the fineries of

barišnīh u ayyārbarišnīh ō ātaxš āfrīnam. See also Y 60,6. — e) The Phl. V. of the Avestan formula *yasnāica vahmāica xšnaoθrāica frasastaiiaēca* (e.g. Y 0,7) is inadvertantly applied here. The correct translation is found in Y 62,1 60,6 (v. note d), and also at the commencement of the Answer. — f) *ārəitīmca* (**arəitīmca?*) is synonymous with *ašīmca* as is shown by the comparison with Y 60,2 (v. note g). It seems that *ārəitīmca* (**arəitīmca?*) is the correct development of *aṣ̌īmca*, cf. *aməṣ̌a-*: *amərətatāt̰-* (but also inversely *mərətō*: *məṣ̌ascit̰* V 5,37 61). In this case *aṣ̌īmca* attested in Y 6,18 etc. *aṣ̌īmca frauuaṣ̌īmca*, and Y 57,3 etc. *aṣ̌īmca vaŋuhīm bərəzaitīm* is to be considered as normalized by analogy. -- g) Cf. Y 60,2 *tā̊ ahmi nmāne jamiiārəš yā̊ aṣ̌aonąm xšnūtasca aṣ̌aiiasca viiādaibišca paiti.zaṇtaiiasca* = Phl. V. *ōišān ō ēn mān rasānd kē ahlavān šnāyēnītārīh u tarsgāhīh u bē dahišnīh u bē patīrišnīh*.

P 40: 1) Or *didrəzuu⟨a⟩*; v. note a. — 2) Cf. P 41.

a) *didrəzuuō* (stem *didrezuua-*) is an uncommon formation. One should rather read **didrəzuua*, the stem of which would be *didrəzuuan-*, derived from a Pres.

raêxšiša mā-c tō ētar spitamān zartuxšt ⌊i⌋ astōmand axvān druj huzvān pēsišn rāy [pēsišn i hēr i gētīk rāy ku tāk hac zarr u asēm xvāstak bavāt] mēnōyān axvān bē rānēnēh[3] *[ku apār kunēh]*

Pursišn 41 (40b)

Pursišn: kē kunēt adak-aš vināh cē

Passaxv: pa gētīkīhā nē xvāstak u nē ahlāyīh u pa mēnōyān adak-aš nē ān i pahlom axvān bē dōšaxvīk yō zi sp⟨i⟩tama zaraθuštra astuua⟨ta⟩he[1] *aŋhə̄uš didrəzuuō pisa mana⟨h⟩īm*[2] *ahūm paiti.⟨i⟩r⟨i⟩n⟨ax⟩ti*[3] *kē ⌊tō⌋ ētar spitamān zartuxšt axv i astōmand druj huzvān pēsišn rāy [pēsišn i hēr*[4] *⟨i⟩ gētīk rāy ku tāk hac zarr u asēm xvāstak bavāt] mēnōyān axvān bē apārēnēt [ku apār kunēt] nōit̰ hē gāuš buuat̰ nōit̰ aṣ̌əm nōit̰ raoc⟨å⟩*[5] *nōit̰ vahištō aŋhuš yō mana yat̰ ahurahe mazdå nē ōi gōspand bavēt nē ahlāyīh u rōšnīh u nē ān i pahlom axvān i man kē ōhrmazd ham [a-m xvēš] buuat̰ vīspanąm ⟨a⟩ci⟨štə⟩m*[6] *pa⟨o⟩š⟨i⟩štəmca*[7] *yat̰ ərəyat̰ daožaŋhum cē-š bēt ān i harvist ⌊u⌋ vattartom u pūtaktom kē ērang*[8] *dōšaxv*

Pursišn 42

Pursišn: arž i vēhdēn i māzdēsnān hast u hakar-aš arž hast adak-aš arž cand

Passaxv: dēn arž ān hand cand harvist ahlāyīh u tēr u šusr[1] *i mas*[2] *u vēh u nēvaktar u ān-ic pa vindišn i dēn šāyēt guftan ⟨pa⟩ yōrtā⟨k⟩ u tāk*[3] *dēn arž guftan nē andar dānišn i amāh yauuat̰ nū aṣ̌a va⟨n⟩aiti*[4] *sp⟨i⟩tama zara-*

3) P 41 has bē *apārēnēt* translating Av. *paiti.irinaxti.*

**didarz-* of the root *darz* 'to hold firmly'. — b) Phl. V. *druj huzvān* is also found for *dərəzuuan-* in Yt 11,2 (but Yt 1,27 has Phl. V. *apartar gōvišnīh* for the same word).

P 41: 1) Cf. P 40. — 2) Ms *manaŋhīm.* — 3) Ms *paiti.ərənāišti.* — 4) Ms *c BR'* = *ic bē* for *ṢBW* = *hēr.* = 5) Ms °*ō.* — 6) So Bthl (AirWb 52); Ms *aṣ̌a.ciθranąm*; Dst **ātaranąm* or **duš.ciθranąm*; v. note a. — 7) Ms *paōišəštəmca.* — 8) Ms *druvand.*

the material life, abandon the spiritual life. And thou shall not here, O Spitamān Zartuxšt, for the sake of finery of the corporeal existence [for finery which is worldly possessions, i. e. so that there may be wealth from gold and silver] drive out [i. e. make afar] the spiritual existence through false tongue[b].

41 (40b): Sin for committing such an action

Question: (If) one commits (such an action), then what is the sin?

Answer: (His sin is so much that) in the worldly (life) neither wealth and righteousness, nor in the spiritual (life) the Best Existence (will be allotted to him), (but he will be) one worthy of Hell. He who thus, O Spitama Zaraθuštra, attaching firmly to the fineries of the material life, abandons the spiritual life. He who here. O Spitamān Zartuxšt, for the sake of finery of the corporeal existence [for finery which is wordly possessions, i. e. so that there may be wealth from gold and silver] expels [i. e. makes afar] the spiritual existence through false tongue. Cattle shall not be allotted to him, nor Righteousness, nor Light, nor the Best Life which is mine, of Ahura Mazdā. Animal shall not be to him, nor Righteousness, nor Light, nor the Best Existence which is mine, who am Ōhrmazd [my own]. To him shall be allotted the most evil and most rotten of all things[a], the tumultous Hell[b]. Because unto him shall be all that is the most worse and most putrid, which is stinking Hell.

42: Value of the Mazdayasnian Religion

Question: Is (there any) value of the good Mazdayasnian Religion, and if there is value, then how much is its value?

Answer: The value of the Religion is as much as the entire righteousness, and the solid[a] and liquid which is great, good and virtuous. And it is possible to express it in relation to the determination of the Religion. But it is not in our knowledge to express the value of the Religion in terms of grains and

a) Ms *vīspanąm aša.ciθranąm* is a mistake of a scribe who seems to have been reminded of H 1, 1 *vīspanąm aša.ciθranąm*. — b) Cf. V 19, 47 Aog 28 *yat̰ ərəyatō daožanuhahe* = Phl. V. *kē ērang dōšaxv*.

P 42: 1) Ms *šw'l*. — 2) Ms *mēh*. — 3) Ms *'D* = *tāk* 'until' for *tāk* 'piece'. — 4) Ms *vacaiti*; Bl Bta **vandaiti*.

a) For *tēr*, v. Bailey, BSOS 7, 1933—1935, p. 405f., who proposes the reading **tūr*; Dhabhar, ZXA tr. p. 304 note 8.

θuštra vīspa tar̆šuca xšudraca v⟨a⟩naiti [5]*a⟨uu⟩a mas⟨a⟩naca*[5] *vaŋh⟨a⟩naca*[6] *⟨s⟩raiianaca*[7] *ān hand ⟨nūn⟩ ahlāyīh vindēt spitamān zartuxšt [ku dēn arž ān hand vindišn] cand ⟨harvist⟩ ān i tēr u ān-ic šusr*[8] *vindēt ān-ic i mas u vēh u nēvaktar*

Pursišn 43

Pursišn: mart kē-š pātixšāyīh nēst u-š brātarān ⟨u⟩ xvēšān nē ayyār bē hamēmār-ic bavēnd u-š pa-c tan nērōk u tuvānīkīh u pātyāvandīh[1] *nēst ku dēn ō xvēš kunēt u ahlāyīh varzitār bavēt ka dēn nē dārēt adak-aš magugān*[2] *griftārīh bavēt aivāp nē*

Passaxv: bavēt cē dēn pa dōstīh u dōšāram apāyēt dāšt nē ⟨pa⟩ pātixšāyīh u pātyāvandīh u tuvānīkīh nōit̰ nmānō.baxtəm nōit̰ vīs⟨ə⟩.baxtəm[3] *nōit̰ zaṇtu.baxtəm nōit̰ daŋ́hu.baxtəm nē kē pa mān-bajišnīh nē kē pa vīs-bajišnīh u nē kē pa zand-bajišnīh u nē kē pa deh-bajišnīh [ān kas kē-š dātavarīh u magupatīh u ratīh⟨u⟩ magugān handarž⟨p⟩atīh bē tuvān dāt a-š ⟨dēn⟩ ō xvēš kartan nē tuvān] nōit̰ fram⟨ā⟩nīm*[4] *brāθranąm āzūzušte*[5] *u nē kē pa framān pat-iš brātarān pa dōšišn ul dōšīt ēstēt [ku andar xānak pa pēšōpāyīh dāšt ēstēt] nōit̰ astō h⟨u⟩taštīm nōit̰ tanuuō hur⟨ust⟩īm*[6] *⟨u nē . . .⟩ kē tan i hurust [ku nēvak rust ēstēt a-š dēn ō xvēš kartan nē tuvān] tat̰ zī aṣ̌auua⟨stəm⟩*[7] *zaraθuštra cinma kahiiācit̰ aŋhəuš astuuatō yō aṣ̌ahe cinma⟨uu⟩astəmō*[8] *aŋhat̰ cē ān ahlāyīh zartuxšt ⌊dēn⌋ pa dōšāram ⟨i⟩ katārcē axv i*

5) Ms *anamasnaca*; v. note d. — 6) Ms *vaŋhunaca.* — 7) Ms *θraiianaca.* — 8) Ms *šw''l.*

b) 'Grains and pieces' are taken as units of measure. — c) The I. Sg. *aṣ̌a* seems to be used in the sense of the N. A. Sg. The same use is found with the same verb *van* but in a different context in Yt 19,95 *vanat̰ aṣ̌a akąm drujim* and Y 60,5 *vainīt̰ . . . aṣ̌a drujim*, where it is based on a free interpretation of Y 48,1 *yezī adāiš aṣ̌ā drujim vənŋhaitī.* — d) Cf. A 3,12 *disiiāt̰ hē aŋhe auuat̰ mižd̄əm parō.asnāi aŋuhe yaθa aētahmi aŋhuuō yat̰ astuuaiṇti vīspa tar̆šuca xšudraca masanaca vaŋhanaca sraiianaca narąm aṣ̌aonąm . . . para.daiθiiāt̰*; no Phl. V., but see the Phl. paraphrase in DHABHAR, ZXA p. 158,18 *har kē ān gāhānbār yazēt aivāp sāzēt aivāp xvarēt aivāp dahēt a-š kirpak ētōn bavēt cigōn ka-š andar axv i astōmand harvisp tēr u šusr [tēr ēn cigōn nān u yōrtāk u šusr ēn cigōn may u pēm u āp kē bē tacēt i mas u vēh u nēvak].* Cf. H 2,11 *auua masanaca vaŋhanaca sraiianaca . . . yaθa yat̰ mē saδaiiehi* = Phl. V. *ētōn mas u vēh u nēvak . . . cigōn man sahēt* (2,12 . . . *tē saδaiiemi*), Vyt 58 *ciśca θβąm cikana auua masasca*

pieces[b]. As much as one obtains righteousness[c], O Spitama Zaraθuštra, one obtains all solid and liquid (foods imbued) with that greatness, goodness and excellence[d]. One determines as much righteousness, O Spitamān Zartuxšt [i. e. the value of the Religion should be determined as much] as one determines that which is liquid and solid, which is great, good and virtuous.

43: Retaining Religion through friendship and love

Question: A man who has no authority and whose brothers and relatives are not helpful but opponents, and even in his body he has no strength, capability and power to appropriate the Religion and to be the practiser of righteousness—if he does not retain the Religion, then shall he be in confinement of the priests[a], or not?

Answer: He shall be. Because the Religion ought to be kept with friendship and love, not with authority, power, and capability. One does neither (enjoy) the share of the house[b], the share of the borough, the share of the province, the share of the country. Not he who has (for the wishing) the inheritance of the house, inheritance of the borough, inheritance of the district and inheritance of the country [that man who is able to assign judgship, priesthood, lordship and chief-counsellorship of the priests, is not able to appropriate the Religion]. Nor does he enjoy supremacy over his brothers. And not he who has chosen through choice (to give) orders to his brothers [i. e. in the house he has kept leadership.] Nor the good shape of the frame[c] and the good growth of the body. And not he ... whose body is of beautiful stature [i. e. (one whose body) is of beautiful stature, is not able to appropriate the Religion]. But this state of righteousness, O Zaraθuštra, is the aim of everyone of the material life who will be most aimful about righteousness[d]. Because

vaŋhasca sraiiasca = Phl. V. *ē kē kāmak kart i kē rāy tō ētōn mas u vēh u nēvak*, and Yt 19,58 *hąm.raēθβaiieni vīspa taršuca xšudraca masanaca vaŋhanaca sraiianaca*.

P 43: 1) Ms *p't'y'wndyh*. — 2) Or *mēnōyān*; v. note a. — 3) Ms *vīspe.baxtəm*; Bl Bta **vis.baxtəm*; Bthl (AirWb 1459) **vīsō.baxtəm*. — 4) Or *frama(i)nīm*; Ms *framanīm*. — 5) Dst Bthl (AirWb 1656) **āzīzušte*. — 6) Bthl (AirWb 1837) Bta **huraoiδīm*; Ms *huraδīm*, perhaps influenced by Y 2,6 etc. *aməmca hutaštəm huraoδəm*; v. note c. — 7) But Ms *ašauua zaraθuštra* agrees with V 5,9 Pq. — 8) Ms *cinma.v°*.

a) Or 'in spiritual tangibility'; v. note 2. — b) Lit. 'that which is allotted to the house, etc.'; cf. *šōiθrô.baxta-* 'distributed to the districts' in Yt 8,34 *āpō ... šōiθrō.baxtâ vībaxšaiti*. — c) Cf. F 3a *hutāštō* = Phl. V. *hutāšīt cigōn xūpīh i pa ast*; *huraoδō* = Phl. V. *hurust cigōn xūpīh i gōšt*. — d) Cf. A 3,7—12 *para.daiθiiāt̰ aēuuahe hātąm cinmānahe yat̰ ašahe vahištahe* (no Phl. V.), and Yt 19,33 *draoγəm ... cinmāne paiti.barata*.

astōmand [kē ⟨dēn⟩ ō xvēš kunēt a-š pa dōšāram ō xvēš kartan] kē ahlāyīh dōst-mēnišnīktom hast [ku dēn dōsttar hast]

Pursišn 44

Pursišn: kē kār u kirpak vaskār kunēt u ciš ō drigošān nē dahēt adak-aš ruvān tuvān buxtan

Passaxv: ⟨nē⟩ cē-š pa sar i puhl naxvīst ēn pursēnd drigošān ayyārīh ka-š drigošān ayyārīh nē kart ēstēt adak-aš hēc ciš i dilīkar nē pursēnd nōiṯ nū aētahmi aŋhuuō yaṯ astuua⟨i⟩ṇti sp⟨i⟩tama[1] *zaraθuštra aēuuō nōiṯ duua nōiṯ θrāiiō nōiṯ frāiiaŋhō aṣ̌ahe nē nūn andar axv i astōmand spitamān zartuxšt 1 nē ˌuˌ 2 nē ˌuˌ 3 nē frēh pa ahlāyīh nōiṯ aṣ̌aiiā frāšəṇti*[2] *yō⟨i⟩ nōiṯ driγ⟨a⟩oš aṣ̌ō.tkaēšahe auuaŋhasca θrāθrah⟨e⟩ca*[3] *pə⟨rə⟩-sā̊ṇte u nē pa ahlāyēnītārīh ō hampursēnd [ciš i frārōn ˌkē kartan dāništak frārōn hacˌ ān ciš kē kartan u dānistan ˌiˌ kār u kirpak] u-š nē hampursīt bavēnd kē nē* [4]*drigoš i*[4] *ahlav dātistān rāy ayyār u srāyišn ō hampursēnd*

Pursišn 45

Pursišn: kē dānāk u pa kār u kirpak kartan tuxšāk u apastāk u zand pa kār nē dārēt ō ān i pahlom axvān rasēt

Passaxv: nē cē hudānāk būtan u kār u kirpak cāštan nē dānēt hudānāk būtan nē šāyēt [1]*p⟨o⟩uru ⟨šiiaoθ⟩na*[1] *⟨huδ⟩ā⟨nuš⟩*[2] *afraciciš h⟨auuā⟩i*[3] *urune*

P 44: 1) Ms *spəṇtama.* — 2) Or *fr⟨a⟩šəṇti*; v. note b. — 3) Ms °*ahsca.* — 4) Ms *dlygšyh.*

a) i. e. acquiring of righteousness does not depend on the number of people whom one urges to strive for it. — b) As is seen from the Phl. V., *frāšəṇti* (or **frašəṇti*?) is rather a Fut. Ind. from the root *parəs/fras* 'to ask', than an *s*-Aor. Subj. from the root *ąs/nas*, as held by Bartholomae (AirWb 360), which also would be in contradiction to the Vedic evidence (Ved. Aor. Subj. *nakṣante*). — c) Cf. V 18, 29 where the inquisition of a righteous man is described: *nōiṯ dim yauua azəm yō ahurō mazdā̊ bitīm vācim paiti.pərəsəmnō buua fraša fraiiāi vahištəm ā ahūm ā* = Phl. V. *nē ō ē hakurc man kē ōhrmazd [ham a-š ān] ditīkar gōvišn apāc pursītār*

that righteousness, O Zartuxšt, (is) through love unto anyone of the corporeal existence [who appropriates for himself Religion, should appropriate it with love] who is most friendly minded unto righteousness [i. e. he is very friendly to the Religion].

44: Not helping the poor condemns the soul

Question: (If) one practises many duty and meritorious deeds, but does not give anything to the poor, then is it possible to redeem his soul?

Answer: No. Because at the head of the Bridge, they (Ōhrmazd, Vohuman, Mihr, Srōš and Rašn) will first inquire about this: Help unto the poor. If he has not helped the poor, then they will not inquire (about) any other thing. Now, in this material life, O Spitama Zaraθuštra, not one, not two, not three, and not more (shall win the share) of righteousness[a]. Now, in the corporeal existence, O Spitamān Zartuxšt, not one, not two, not three, not more with righteousness. They will not inquire[b] (from those) about acts of righteousness[c], who will not have consulted about help and fostering[d] of the poor[e], of the creed of Aša. And they will not consult about practice of righteous deeds [an upright thing is that thing which to practise and to know (results in) duty and meritorious deeds], and (thus) they shall not be consulted about, who will not consult about help and nourishment unto the poor of righteous creed.

45: Best Existence barred to one not retaining in practice Avesta and Zand

Question: (If) one is wise and diligent in performing duty and meritorious deeds, but does not retain in practice the Avesta and Zand, (then) does he reach the Best Existence?

Answer: No. Because (if he regards himself) to be truly wise, but does not know to teach duty and meritorious deeds, cannot be truly wise. (Having

bavam [ē ēvbār ō har kas-ē pursēnd cē] frāc franaftēt ō ān i pahlom axv. — d) Cf. Yt 13,10 *θrāθrāi pasuuå vīraiiå . . . auuaṅhe naram ašaonąm.* — e) Cf. Y 34,5b *θrāiiōidiiāi drigūm yūšmākəm* = Phl. V. *srāyišn ō drigošān šmāh*, S 1,4 *θrāiiō.-driyaouue* = Phl. V. *srāyišn i drigošān*, S 2,4 *θrāiiō.driyūm* = Phl. V. *srāyēnītārīh i drigošān*, and A 3,4 *θrāiiō.driyutəma* = Phl. V. *drigošān srāyēnītārtom*. Cf. also Šnš 11,4 *jagar āmurzišn u srāyišn i drigošān* 'liver (is) for compassion and nourishment of the poor'.

P 45: 1) Ms *paōuruš darəna*; Darmesteter *°karəna* (by mistake); v. note a. — 2) Ms *apaṯāta*; v. note b. — 3) Ms *hōi*; cf. P 37 (Ms) *aōi urune*; v. note d.

afrauuaoc⟨ō⟩[4] *hauua hizuua pa vas kār hudānāk [pa vas kār u kirpak i frārōn] u afrāc-cāšitār ō ān i xvēš ruvān [nēvakīh] u afrāc-guftār [pa zand] ⟨pa⟩ xvēš huzvān [ō kasān ciš i frārōn] yō nōiṯ mąθrāṯ spəṇt⟨āṯ⟩*[5] *⟨a⟩vindišnōmand*[6] *kē mart i druvand ruvān [ku ciš-ic u nēvakīh nē vindēnd]*

Pursišn 46

Pursišn: mart-ē i akadēn aivāp anēr kē pa nēvakīh u yuttarīh apāk vēhdēnān hamband u nēvakīh u yuttarīh i vēhdēnān pa xvēš dārēt vēhdēnān rāy ayyārīh kunēt pa afzār i vēhdēn u hambandīh i kār u kirpak ahlāyīh ⟨pa⟩ xvēš šāyēt dāštan aivāp nē

Passaxv: nē nōiṯ ⟨hā⟩u[1] *sūrō zaraθuštra ⟨yō⟩*[2] *nōiṯ aṣ̌a sūrō nē ān afzār zartuxšt kē nē pa ahlāyīh afzār [kē nē pa kār u kirpak hamband nē pa hamband dārišn]*

Pursišn 47

Pursišn: ēn artēštārān anērān kē apāk turkān u amāh anērān yut sartak hamē kušēnd u ōišān ⌊hac⌋ vināhišn ⟨hac⟩[1] *amāh apāc hamē dārēnd adak-šān pa ān takīkīh u amāvandīh kirpak ō ruvān rasēt aivāp nē*

Passaxv: nē cē nē pa takīk dārišn hēnd nōiṯ hāu ta⟨x⟩mō[2] *yō nōiṯ* [3]*aṣ̌⟨a⟩ ta⟨x⟩mō*[3] *nē ān takīk kē nē pa ahlāyīh takīk [kē nē*[4] *pa kār u kirpak kartan takīk nē pa takīk dārišn]*

4) Ms °*ciš*, influenced by *afracīciš*; v. note e. — 5) Ms °*å*. — 6) Ms *ā 'SKḤWNšn'umnd*.

a) *darəna* does not seem to be identical with *dārəna-* attested in Yt 10, 38 *darənāhu miθrō.drująm* (AirWb 693), and Yt 2, 12 *dārənəm . . . haməraθanąmciṯ* (AirWb 739), these passages themselves being in need of elucidation. Darmesteter's reading *karəna* was referred by Bartholomae (AirWb 451) to Ved. *káraṇa-* 'action', the corresponding Avestic term of which is, however, *šiiaoθna-* disguised in the corrupted reading (*paōuru*) *š.darəna* of the text. — b) **huδānuš* restored in the text on the basis of the Phl. V. is the correct LAv. correspondance of the GAv. *hudānuš* = Phl. V. *hudānāk* (Y 31, 16), which form is also met with in Yt 1, 15. — c) *afracīciš h⟨auuā⟩i urune* reminds one of F 4 d *frā mē cici* = Phl. V. *frāc man tōžišn*, and V 14, 2 *urune ciθīm* = Phl. V. *ruvān pa tōžišn*, (see also P 14). However if the

performed) many deeds[a], liberal[b], not instructing[c] his soul[d] and not proclaiming[e] by his tongue. (One may be) truly wise through many deeds [through many upright duties and meritorious deeds] (but) not be an instructor [of goodness] unto one's soul, and not be a declarer [through Zand] with one's tongue [of an upright thing unto persons]. Who is not on the side of Mąθra Spənta (will not reach the Best Life)[f]. The man of wicked soul (who does not practise through Mānsrspand) will not obtain (the Best Existence) [i. e. they will not obtain any (good) thing and happiness].

46: Merits of the Good Religion not enjoyed by one of wicked faith

Question: (If) a man of alien faith or a non-Iranian, who in prosperity, or otherwise, is an associate with the Behdins, and participates in the prosperity, or otherwise, of the Behdins; and he helps the Behdins with resources; is it possible for him to participate in the duty and meritorious deeds, and righteousness of the Good Religion, or not?

Answer: No. He is not strong, O Zaraθuštra, who is not strong with righteousness. That one is not vigorous, O Zartuxšt, who is not vigorous in righteousness [he who does not associate in duty and meritorious deeds shall not be regarded as an associate].

47: Merit not accruing to non-Iranian warriors

Question: (If) these non-Iranian warriors, who along with us and the Turks are killing non-Iranians of different origins, and they are withholding destruction from us, then, for that bravery and courage, shall merit reach unto (their) souls, or not?

Answer: No. Because they are not to be regarded as brave. He is not brave, who is not brave with righteousness. That one is not strong, who is not strong in righteousness [he who is not strong to perform duty and meritorious deeds shall not be regarded as strong].

Phl. V. of P is correct, then *afracīcīš* is rather the N. Sg. of a reduplicated root-stem *afraciciš-* derived from the root *ciš/kaēš* 'to teach' with prefix *fra*; cf. Y 32, 5 *fracinas* = Phl. V. *frāc cāšēt*, and Yt 8, 38 *pantąm fracaēšaētəm*, the latter attributed by Bartholomae (AirWb 429) to a different root *ciš/kaēš* 'to construct'. — d) Cf. Y 71, 11 V 19, 27 *hauuāi urune* = Phl. V. *ān i xvêš ruvān*. — e) The reading *afrauuaōcīš* of the Ms is influenced by the preceding *afracīcīš*. The correct *afrauuaocō* is ascertained by N 14 *asrut̰.gaošō vā afrauuaocō vā* = Phl. V. *ašnāsak gōšīh rāy [kurrīh rāy] aivāp afrāc-guftārīh rāy [gungīh rāy]*. — f) The second half of the Av. quotation and the commencement of the Phl. V. seem to be missing.

P 46: 1) Ms *āhu*. — 2) Cf. Phl. V. and P 47.

P 47: 1) Ms *i*. — 2) Ms *tahmō*. — 3) Ms *aštahmō*. — 4) Ms *rāy*.

Pursišn 48

Pursišn: kē pa kār u kirpak vas tuxšāk ciš i frārōn hac ān i apārōn[1] *bē vicinēt ⸤ān i frārōn⸥ pa dām i ōhrmazd sūtōmand ⟨u⟩*[2] *afzāyēnītār dēn ravāk nē kunēt adak-aš ān i kirpak bavēt aivāp nē*

Passaxv: ān nē pa kār u kirpak tuxšāk u ān nē vicīnītār u ān nē sūtōmand u ⟨ān⟩ nē afzāyēnītār u ān nē vēh⸤īh⸥ u ān nē[3] *kār u kirpak kē vēhdēn ravāk nē kunēt nōiṯ hāu ⸤ās⸥*[4] *vaoze zaraθuštra nōiṯ ahmāṯ vašata*[5] *nē ān vāzēnītār zartuxšt [ku-š ciš-ē i frārōn ravāk nē kart bavēt] nē-c hac ān vāzēnēt [hac nūn frāc u nē hac ān hast ku vāzēnišn u-š nē kart ⸤kart⸥ bavēt] yō nōiṯ aṣ̌ahe vahištahe bərəj⟨a⟩*[6] *framarətahe maiiā vaoze kē ⟨nē⟩ ahlāyih pahlom pa ārž⟨ō⟩k*[7] *ōšmurišnīh pa patmān v⟨ā⟩zēnīt*[8] *[ku dēn u kār u kirpak ētōn cigōn apāyēt ravāk kartan ravā⟨k⟩ nē kunēt]*

Pursišn 49

Pursišn: hac cē bē šāyēt dānistan mart i paitāk mizd ku-š pa mēnōyān ān i mas mizd yi-š kart ēstēt rāy ahlav būt ēstēt

Passaxv: hac ē bē šāyēt dānist⟨an⟩ ku-š ahlav [martān zanān] adak-aš srāyišn dātārīh kart ēstēt u-š ō[1] *ahlavān ⸤km⸥ har dahišn kart ēstēt yō nōiṯ narəm*

P 48: 1) Ms *'pl'lwn'*. — 2) Ms *i*. — 3) Ms *rāy*. — 4) *ās* is wrongly introduced into the text from *ciš hāu ās* V 9,51 or a similar phrase from the lost Avestic canon. — 5) Or *va⟨š⟩ta* or *va⟨ž⟩ata*; v. note b. — 6) Ms *°i*: v. note c. — 7) Ms *'lzk*. — 8) Ms *wcynyt'*.

a) *vaoze*, here regarded by Bartholomae (AirWb 1329) as an infinitive, is evidently a Perf. Med. 3. Sg., i. e. the same form as *vaoze* in the following quotation. For the verbal form *ās* 'he was' which induced Bartholomae to interpret both occurrences of *vaoze* differently, v. note 4. — b) *vašata* is outwardly similar to *frauuašata* Yt 14,54 17,18.21, *paiti . . . auuašata* V 19,7 22,6, and *vašanhe* V 5,17. 21; all belonging to the root *vaš* 'to say, to speak' (Phl. V. *guftan*), from which Dhabhar, ZXA tr. p. 247 note 1 also derived the forms *vašånte* and *vašata* in Yt 14,39 *yim vašånte ahurånhō . . . yim vašata kauua usa* 'whom the lords shall address . . . whom Kavi Usan addressed' (Phl. V. *sahēt*). However, the Phl. V. refers *vašata* to the root *vaz*. This is, without doubt, right, but does not fit the form which in this case should be rather **vašta* 'he succeeded in conveying' (*s*-Aor. Ind. Med. 3. Sg.) or **važata* 'he will convey' (*s*-Aor. Subj. Med. 3. Sg.), the

48: Demerit for not diffusing the Religion

Question: (If) one is very diligent in duty and meritorious deeds, (and) discriminates an upright thing from that which is wrong; (and if) he is beneficent to the creation of Ōhrmazd and its increaser, (but) does not propagate the Religion, then, is it a merit, or not?

Answer: He is not diligent in duty and meritorious deeds, and he is not a discriminator, and he is not beneficent, and he is not an increaser, and he is not good, and he does not (perform) duty and meritorious deeds, who does not propagate the Good Religion. He has not conveyed[a], O Zaraθuštra, he will not convey[b] from now onwards. He is not a diffuser, O Zartuxšt, [i. e. an upright thing has not been propagated by him] and he does not diffuse from this (time onwards) [from now on, and it is not from this (time onwards), i. e. diffusion has not been made by him]. Who has not conveyed the essence of Aša[c] Vahišta recited with affection[d]. Who has not diffused the recital of Best Righteousness in desire according to principle [i. e. he does not propagate Religion, and duty and meritorious deeds, as he ought to propagate].

49: Discernment of a righteous man

Question: From what is it possible to discern a man of evident reward, (and to discern) that in the spiritual (world), on account of the great reward for what he has performed, he has become righteous?

Answer: From this it is possible to discern that one is righteous [men and women]; when one has performed the grant of nourishment[a] and when one

wrong reading *vašata* being, perhaps, influenced by the forms of the root *vaš* quoted above. The Subj. form is more likely to be expected than the Ind., since after *ahmāṯ* 'from now onwards' the Subj. comes also in Y 12,3 *nōiṯ ahmāṯ ā ziiānīm . . . xštā* = Phl. V. *nē hac ān [cigōn nē apāyēt kartan] pa ziyān . . . ravam-ic*; see also the constructions in Y 29,4 *yā . . . vāuuərəzōi . . . yācā varəšaitē* = Phl. V. *kē-šān varzīt pēš-ic . . . u kē-c varzēnd pas*, and RV 1,48,3 *uvā́sa . . . uchā́c ca nu* 'has lit up . . . and shall lit up now', listed in K. Hoffmann, Der Injunktiv im Veda, Heidelberg 1967, p. 239. — c) Cf. Y 35,1 *bərəjā vaŋhāuš aṣ̌ahe* = Phl. V. *pa āržōk i ō ān i vēh ahlāyīh [apāyist i ōi kār u kirpak rāy]*; Y 62,10 *aēsməm . . . aṣ̌ahe bərəja yaoždātąm* = Phl. V. *ēsm . . . ahlāyīh i dōšaram āržōk [i ō kār u kirpak rāy] i yōšdāsr [ku pāk]*, and A 3,4 *saškuštəma aṣ̌ahe bərəjō* = Phl. V. *āmuxtaktom ān ahlāyīh āržōk*. — d) For Av. *aṣ̌ahe . . . maiiā̊*, cf. Y 43,2 *vaŋhāuš māiiā̊ manaŋhō* = Phl. V. *pa ān i vohuman patmān*, and Y 10,12 *vaŋhāuš manaŋhō maiiābiiō* = Phl. V. same.

P 49: 1) Ms *apāk*.

a) Cf. P 44 *auuaŋhasca θrāθraheca* = Phl. V. *ayyār u srāyišn*.

aṣauuanəm xᵛāhuua aθāhuua[2] *jasəṇtəm xšnaošta vā xšnāuuaiieite vā kē nē mart i ahlav andar ān i xvēš āpātīh [xvāstak i xvēš]* ˌ*a-š*ˌ *ka rasēt a-š šnāyēnēt* ˌ*i*ˌ *nūn u-š šnāyēnēt hac nūn frāc taēca spitama zaraθuštra aŋhōuš vahištahe ciθre pai⟨θ⟩iiåṇte*[3] *ōišān spitamān zartuxšt andar ān i pahlom axvān* ˌ*pa ān i pahlom*ˌ *paitāk bavēnd [pa mizd] yōi aŋh⟨ən⟩*[4] *nərəbiiō aṣauuabiiō aiiaptō.dātəmasca aspərə⟨n⟩ō.⟨dā⟩təmasca*[5] *kē hēnd martān ahlavān ⟨āpātīh⟩ dātārtom u spurrikīh*[6] *dātārtom [ān ham akōxšišnī⟨h⟩ dātārtom]*

Pursišn 50

Pursišn: druvandān dēn dušmanān ayyārīh kartan ciš dātan šāyēt aivāp nē

Passaxv: nē cē ahlāyīh bē kāhēt hō daδō aṣəm upa.raoδaiieit⟨i⟩[1] *yō druuaite daδāit⟨i⟩*[2] *ō ān dēn*[3] *ahlāyīh bē kā⟨h⟩ēt*[4] *[ku ahlāyīh hac-aš apār bavēt] kē ō druvandān ciš dahēt gāθβōiš⟨ta⟩cit̰*[5] *va⟨c⟩a*[6] *pa gāhān xvāhišnīh-ic guft [ētōn cigōn rat cē gōvam ham pa-c gāhān guft]* [7]*huuō zī druu⟨å⟩*[8] *yō druu⟨ā⟩ite*[9] *vahištō cē*[10] *ān druvand [*[11]*pa vicir] kē ō druvandān pahlomīh [*[12]*kē ciš ō druvandān d⟨ahē⟩t*[13] *andar varōmandīh-ē pa druvand dārišn]*

2) Or *a⟨t⟩āhuua*; v. note b. — 3) Ms *paitiiåṇte*; v. note d. — 4) Ms *aŋhe*. — 5) Ms *aspərəzō.təmasca*; v. note f. — 6) V. note e.

b) Cf. RV 1,48,5 *divá ā́tāsu* 'at the door-posts of heaven' etc. — c) The Av. quotation and the Phl. V. are incomplete. — d) The Med. ending of Ms *paitiiåṇte* and its construction with the Locative *ciθre* are against the derivation of the verb from the root *i* (AirWb 151, which is unlikely also for reasons of the grammatical form) or from the root *yā*. For the conjecture *pai⟨θ⟩iiåṇte* cf. Ved. *pátyate* 'is lord of,' which occurs with the Locative in RV 3,54,11 *vidáthe pátyamānaḥ* etc. So Hertel, Die Arische Feuerlehre I, p. 52. — e) Cf. N 91 96 where Av. *aspərənō* is rendered by Phl. V. *ōspurrīk*. — f) This gloss has been added after *aspərənō* had been corrupted into *aspərəzō*. It is based on the misinterpretation of Y 31,16 *aspərəzatā* as *akōšītār* (glossed *ku-š . . . nē kōšēt*), that is, as a sort of a privative antonym of *spərəzuuan-* as used in Y 65,8 *yō spərəzuuå yō arāitiuuå* = Phl. V. *kē kōšitār i yuvān u kē arāt*.

P 50: 1) Or *⟨a⟩pa.raōδaiieite*; v. note b. — 2) Ms *daδāite*. — 3) Written *dyn'* = *dēn*, which also could be read *ddw'* = *dadō*, transcription of Av. *daδō*. — 4) Ms. *HPLWNyt'* = *kanēt*.— 5) Ms *gāθβōiš.tascit̰*; v. note c. — 6) Or *va⟨uuac⟩a*; Ms *vana*. — 7) Quoted from Y 46,6c *huuō zī drəguuå yō drəguuāite vahištō* with Phl. V., the

has made every (kind of) gift to the righteous. He who has not pleased or does not please a righteous man coming to his door[b] (will not come to the Best Life[c]). He who does not propitiate a righteous man now when he comes to his habitation [his property], and who will not propitiate henceforth (will not come to the Best Existence[c]). And they, O Spitama Zaraθuštra, will be lords[d] in the manifestation of the Best Life. They, O Spitamān Zartuxšt, will become manifest in the Best Existence. [through reward]. Who are, unto righteous men, the greatest giver of boons and the greatest giver of contentment[e]. Who are the greatest giver of welfare and the greatest giver of satiation[e] unto the righteous men [he also is the greatest giver of non-violence[f]].

50: Consequences of helping the wicked enemies of Religion

Question: Is it proper to help and to give things to the wicked enemies of the Religion, or not?

Answer: No. Because it decreases righteousness. Through giving[a] he retards righteousness[b], who gives unto the wicked. He decreases righteousness (from) the Religion [i. e. righteousness will be away from it] who gives things unto the wicked. On account of (the following) hymnal formula[c]. In the Gāθās also the wish is expressed [just as the Rat what I say, the same is expressed also in the Gāθās]. Thus, he is wicked, who is best for the wicked. Because he is wicked [at the judgment] who is excellent unto the wicked [in case of doubtfulness, he who gives things unto the wicked should be regarded as wicked].

Avesta being quoted in the half modernized form which is attested in Y 71,13, *huuō zī druuå̄ yā druuāite vahištō* which is, however, without the Phl. gloss. — 8) Ms *druuā*. — 9) Ms *druuaite* which is the correct LAv. form. — 10) Ms *ku*. — 11) This gloss is not found in the Phl. V. of Y 46,6. — 12) In the Phl. V. of Y 46,6 the text of this gloss runs *andar varōmandīh-ē kē ō druvandān ciš dahēt pa druvand dārišn*. — 13) Ms dt.

a) *daδō* (which occurs also in Y 10,9 where it has been left untranslated in the Phl. V.) is N. Sg. m. of the Pres. Part. *daδant-* and not of a stem *daδa-* as posed by Bartholomae (AirWb 678). — b) Cf. V 7,79 *aṣ̌əm apa.raoδaiieiti* = Phl. V. *ahlāyīh bē apāc rānēnēt*, and Vn 64 *aṣ̌ahe upa.raoδaiiaiti* = Phl. V. *ahlāyīh* ... *apāc rānēnēt*. — c) Cf. F 1 *gāθβōštacat̰* (for *gāθβō⟨i⟩štac⟨i⟩t̰*) = Phl. V. *gāhān xvāhišnīh*. Bartholomae's analysis (AirWb 521) of *gāθβōišta-* as *gāθβōi-štā-* 'coming (lit. standing) in the Gathic literature' (with **gāθβa-* 'Gathic literature' explained as an haplology for **gāθāθβa-*) is not convincing. As is seen from Phl. V. *gāhān xvāhišnīh*, the tradition divided *gāθβōišta-* into *gāθβō-išta-*, which is certainly more correct. The compound which introduces a Gathic quotation, was considered as more or less synonymous with the adjective *gāθβiia-*, both being etymologically connected with the term *gāθā-*. The etymological connection of *gāθβiia-* with

Pursišn 51

Pursišn: pa gētīk u mēnōy cē pahlom

Passaxv: ahlāyīh i āpātīh i pahlom āpātīh i gētīk u ahlāyīh i mēnōy āpātīh i gētīk cē kē pa āpātīh kunēt adak-aš ahlāyīh i mēnōy kart bavēt hac ahlāyīh i mēnōy bē ham-ic[1] *āpātīh i gētīk hast* [2]*aṣ̌əm vohū vahištəm astī ahlāyīh āpātīh i pahlom hast*

Pursišn 52

Pursišn: kē ahlāyēnītār adak-aš pa mēnōyān mizd pātdahišn hac ku dahēnd

Passaxv: hac ān i vohuman dahišn [1]*aṣ̌ātcīṯ hacā vaŋhəuš dazdā hac*[2] *ahlāyīh*[3] *cēkāmcē*[4] *yi-š i*[5] *vohuman dahišn*

Pursišn 53

Pursišn: 2 mart ēvak apāk dit patkār u har 2 brā⟨t⟩[1] *hēnd ēvak gōvēt ku pitar i man vahmān xvāstak ō man dāt frāc ō dātavarān šavēnd u handarž i pitar pa*

gāθā- is evident in H 2,20 ⌊*k*⌋*imąm gāθβiiąm vacō srāuuaiiō* = Phl. V. *ān i gāhānīk gōvišn srāyēt* which introduces the recitation of *kām nəme ząm ahura mazda kuθra nəme aiieni* (modernized from Y 46,1a) by the soul of the wicked and corresponds to H 2,6 *uštauuaitīm gāθąm srāuuaiiō uštatātəm nimraomnō* which is followed by the recitation of the Uštavaitī Gāθā (Y 43—46) by the soul of the righteous. Moreover, *gāθβiia-* is attested in Y 10,19 65,14 Ny 4,8 Vyt 39 *haθra ana gāθβiia vaca* = Phl. V. Y 10,19 *ham ān i pa-c gāhān guft* (in Y 65,14 left untranslated), Ny 4,8 *bun* ⟨v. l. *bē*⟩ *srav ēn gāhān* (glossed *hac gāhān srav*), Vyt 39 *pa aknēn har kē ēn gāhān saxvan bē gōvēt.* Among the latter, Y 65,14 (which is repeated in corrupted form in FrW 9,2) and Ny 4,8 Vyt 39 also introduce Gathic quotations. However, in Y 10,19 *haθra ana gāθβiia vaca* introduces the quotation *gauue nəmō gauue nəmō* etc. which is, it is true, of very old origin as it recurs in Yt 14,20 with the variant *gauue aməm gauue nəməm* etc., but which for reasons of the metre cannot easily be attributed to any lost Gathic canon. Thus the connection of *gāθβōiš.ta-* and *gāθβiia-* with the word *gāθā-* should not be taken in the strict terminological sense, as more as *gāθβa-* is not a secondary derivation from *gāθā-*, but is a primary derivation from the root *gā* 'to sing'.

51: Righteousness—the best possession for both worlds

Question: What is best in the material and spiritual (worlds)?

Answer: Righteousness which is best prosperity. Prosperity (is the best) of the material (world) and righteousness of the spiritual. Prosperity (is the best) of the material (world) because (if) one practises (duty and meritorious deeds) by means of prosperity, then by him spiritual righteousness has been practised. (And) from spiritual righteousness is also the prosperity of the material (world)[a]. Righteousness is the best good. Righteousness is the best prosperity.

52: Spiritual reward for practising righteousness

Question: (If) one is the practiser of righteousness, then from what do they (Ōhrmazd, Vohuman, Ardibehešt) give him reward and recompense in the spiritual (world)?

Answer: From the gift of Vohuman. On account of righteousness whatsoever, that of the Good ⟨Mind⟩ is given[a]. From righteousness whatsoever, that which is the gift of Vohuman[b].

53: Assignment of property through testament

Question: 2 men quarrel with one another, and they are both brothers[a]. One (A) says: 'My father assigned to me such and such property.' They go forth to the judges and place the testament of the father before the judges.

P 51: 1) Ms *ka*. — 2) Quoted from Y 27,14 etc. with Phl. V. (Phl. V. in Y 0,6).

a) Cf. Y 20,4 *aṣ̌auuanəm mainiiaomca gaēθīmca* = Phl. V. *ahlav mēnōy u gētīk [nēvakīh i mēnōy u gētīk rāy]*.

P 52: 1) Quoted from Y 27,13 etc. with Phl. V. (Phl. V. in Y 0,15 and V 8,19). — 2) Ms *kē*. — 3) In Y Phl. 0,15 *ahlāyīh* is glossed by *kār u kirpak*. — 4) In Y Phl. 0,15 and V Phl. 8,19 *cēkāmcē* is glossed by *kār u kirpak ētōn frārōnīhā* (V 8,19: *dastavarīhā*) *kartan cigōn ōhrmazd kāmak*. — 5) *ZY* = *i* is found only in the commentary of the Yaθā Ahū Vairyō in PhlRDd, p. 191.

a) The Av. quotation is incomplete. *dazdā* is not a hapax substantive as assumed by Bartholomae (AirWb 702), but it is a regular Pres. Inj. Med. 3. Sg. of the root *dā* 'to give'. — b) Cf. Y 0,15 *aṣ̌āt̰cīt̰ hacā vaṇhōuš dazdā* = Phl. V. *yi-š vohuman dahišn [ku ān mizd u pātdahišn i vohuman dahēt a-c ō ōi dahēt]*.

P 53: 1) Ms *bl'c'*.

a) In the translation, the brother whose name is mentioned by the father in the testament is designated B, and the other who claims a right over the property is designated A.

dātavarān dārēnd u pa handarž ōgōn gōvēt ku-m vahmān xvāstak ō vahmān pusar dāt⌊an⌋ nūn-ic ān pusar ōgōn gōvēt ku ān kē pitarān guft ku-m vahmān xvāstak ō tō dāt frāc gīr pa ān kē-š nāmburt hac-aš dātan nē guft adak-aš nē dāt bē u-t nē daham dātavar⟨ān⟩ vicīr cigōn kunišn

Passaxv: dātavar⟨ān⟩ har 2 xvāstak ō ōi apaspārišn cē hakar ō-c ⌊adak-aš⌋ pa afdum dāt⟨an⟩ nē guft adak-aš pa miyān xvāstak ⌊u xvāstak⌋ dātan guft u-š xvēš [2]*apascā dāṯ uruuarə̊scā van⟨u⟩hiš u-š āp-ic dāt urvar-ic i vēh [ku-š dāt pa āp nē*[3] *guft u-š ⟨pa⟩ urvar nē guft cē-š āp u urvar har 2 dāt]*

Pursišn 54

Pursišn: dātavar ka xvēš ciš pa gukāhīh šāyēt aivāp nē

Passaxv: nē yaṯciṯ dim dauua[1] *dātōiš*[2] *uzrātiš*[3] *hakar-ic ān kē dātavar pa dahišn ul nikīrāy nōiṯ aētahe uzarənō naē⟨δ⟩a*[4] *varō auuauuāite*[5] *nē ōi pa ān ul ni⟨k⟩īrāyīh*[6] *a-š nē bē rasēt*

2) Quoted from Y 37,1 (= Y 5,1) with Phl. V. — 3) In the Ms *nē* is misplaced before *ku-š*.

b) See below, *pa afdum*. — c) See below, *har 2 xvāstak*. A seems to maintain that the father had distributed the property in such a way that the land is assigned to B and the water to himself, A. That such kind of distribution was possible could be seen from MHD p. 105,10f. (BULSARA, MHD tr. p. 584f.). Only under this presumption does the Avesta quotation which follows become fully understandable. — d) Dispute over property brought before the judges is discussed in DkM 748,7f. *u apar xvāstak i frāc ō dātavarān āvurt i hac hamēmār ō dātavar patkārišn bavēt* 'and (the case) about the property which is brought forth to the judges, wherefrom a dispute arises before the judge from the opponent.' — e) In applying this Avesta quotation to the present law case, the author has taken *dāṯ* 'he created' in the sense of 'he gave, assigned.'

P 54: 1) V. note b. — 2) BL **dātāiš*. — 3) Corrupted; perhaps *uz⟨ərəi⟩tiš*. — 4) Ms *naēṯa*. — 5) BL **auuāite*; (cf. BTHL, AirWb 176); perhaps *auua⟨ii⟩āit⟨i⟩*.

a) Although *uzrātiš* is corrupted, it is clearly a feminine nomen actionis meaning 'inquest', whereas *uzarənō* 'inquirer' is a masculine nomen agentis. In the Phl. V. the correlation seems to be inversed. However, this could be simply a problem

And in the testament, (the father) thus declares: 'I have assigned such and such property to so and so son (B).' And now that son, (A), says that the father (at the end of his life[b]) had said: 'I have assigned such and such (portion of the[c]) property to thee, do thou accept.' He (A) denied that (the father) had assigned (the portion in question) therefrom to (B) whose name was mentioned (in the testament), so that it should not be assigned (to B). (According to A, the father had said to B): 'I don't assign it to thee.' What decision shall the judges make[d]?

Answer: The judges shall entrust both (portions of the) property to him, (B), because if (the father) had denied the assignment at the end (of his life), all the same he had assigned the property during (his life), and (it should be) his own. He created[e] the waters and the plants, the good ones. And he created the waters and plants, the good ones [i. e. he has not said of waters that 'he created', and he has not said of the plants, because he created both waters and plants].

54: One cannot act as judge regarding one's own things

Question: A judge, if (it is) his own affair, is it proper (for him to act) as witness, or not?

Answer: No. Even if the inquest[a] has fallen[b] to him on account of appointment[c]. Even if (he is) that one who, (as) judge by appointment, should inquire (into it)[d]. He (shall) not (act as) inquirer nor shall he take[e] an oath[f]. (It is) not he who should inquire[g] into that, and it does not pertain to him.

of spelling. In the Dēnkart, *nikīrāyīh* appears a number of times in the simplified spelling *nikīrāy*, v. note d. — b) From the comparison of *yat̰cit̰ dim dauua* with P 31 *at̰cit̰ dim aiβiiāiti*, and Yt 10,21 *yat̰cit̰ huuastəm anhaiieiti . . . at̰cit̰ dim nōit̰ rāšaiieṇte*, one may conclude that *dauua* is a corrupted verbal form. However, *dauua* has the appearance of being translated by Phl. *dātavar*. — c) For the meaning 'to appoint' of the root *dā*, cf. Vr 11,21 *daδəmahi ahūmca ratūmca* = Phl. V. *daham pa axvīh u ratīh*. — d) Cf. DkM 720,1f. *vat xvāhīh u zūr gukāhīh nikīrāy⟨īh⟩ u drōd-gātavārīh* 'evil petition, and lying testimony and inquiry, and false judgment', DkM 714,6f. *drōg nikīrāy . . . rāst nikīrāy* 'false inquiry . . . true inquiry', DkM 724,15 *zūr nikīrāyih u zūr gukāhīh* 'lying inquiry and lying testimony', and DkM 741,11 *drōg xvāhīh u ⟨drōg⟩ nikīrāyīh u zūr xvāhīh u zūr nikīrāyīh* 'false petition and false inquiry, lying petition and lying inquiry.' For further instances, v. DHABHAR, ZXA tr. p. 204 note 2. — e) The meaning of the verb *auuauuāite* is not clear, v. note 5. — f) Or 'undergo an ordeal.' The 'oath' or 'ordeal' is perhaps mentioned simply to emphasize that the judge should neither bear witness nor give judgment in a case where he is personally concerned. — g) Cf. *nikīrāy⌊īh⌋ . . . var* MHD 6,4—6 discussed by BARTHOLOMAE, Zum sasanidischen Recht II, p. 5 who conjectures *nikīrišn*, v. ib. p. 36.

Pursišn 55

Pursišn: [1]*twn 'YT' 'snd*[1] *ō kārēcār aivāp ō naxcir šavēnd u hac kārēcār xvāstak ⟨i⟩ zamīk u gyāk hac afzār u apārīk ciš aivāp* [2]*hac nax⟨c⟩īr*[2] *gōšt u pust u astak u s⟨rūv⟩*[3] *u parr u apārīk i pa avīr mahmān bē āvurēnd ān xvāstak adakšān pa aknēn xvēš aivāp ān xvēš hac ān xvāstak pa tēg bē āvurēt*

Passaxv: ka ō kārēcār šavēnd bē ka pašn kunēnd ku hamvindišn hēm enyā[4] *yut⟨vin⟩dišn hēnd pa naxcir bē ka pašn kunēnd ku yutvindišn hēm* [5]*⟨aivāp*[6]*⟩ hamvindišn hēm*[5] *enyā*[4] *hamvindišn hēnd*

Pursišn 56

Pursišn: mart-ē kē-š tanāpuhr ō bun b⟨ūt⟩[1] *ēstēt adak-aš ayyārīh i hac vēh vicīr dātavarīh u ōhrmazd dātistānīh aviš kunišn aivāp nē*

Passaxv: nē nōiṯ hē ⟨d⟩ahmō[2] *anauuahīm caiiaṯ*[3] *nē ōi ān i ⌞ān ē⌟ dahm anayyārīh tōžēnēt nōiṯ aδāiti frār⟨a⟩iθiianąm*[4] *uruui⟨δ⟩iieiti*[5] *u nē pa adahišnīh i ⟨frāc⟩ dātistānān ēraxt*[6] *[ka-š dātistān bun nē kunēt] t⟨a⟩rō*[7] *darəγa dāta aṣ̌aonō zaraθuštrahe ⌞cigōn⌟ tar dēran⟨g⟩*[8] *dāt*[9] *ahlav zartuxšt [ētōn paitāk cigōn guft]*

Pursišn 57 (57a)

Pursišn: mart-ē kē-š ⟨pa⟩ kār-ē gōvēt ku-m tuvān kartan u pa ān ciš nē paitāk ku-š tuvān kart aviš framūtan dastavarīhā aivāp nē

P 55: 1) The text is not clear. — 2) Ms *MNW 'TYL = kē šakar*. — 3) Ms *sōk*; v. note a. — 4) Ms *adak-aš*. — 5) Ms *ham*. — 6) Ms *ēnyā*.

a) Phl. *sōk* 'side' of the Ms seems to be a corruption for *srūv* 'horn' which is one of the trophies one expects a hunter to bring back. — b) The subject-matter is discussed in the Huspāram Nask as found in DkM 748, 12 *apar vindišn i hamkārēcārīkān u ham⟨n⟩axcīrīkān saxvan i pat-iš* 'about the gains of cofighters and co-hunters; and statements about them.'

P 56: 1) Ms *pus*. — 2) Ms *tahmō*. — 3) So Bthl (AirWb 464); Dst *jaiiaṯ*; for *c⟨ik⟩aiiaṯ*? V. note b. — 4) Ms *frārāiθiianąm*; v. note c. — 5) Bthl (AirWb 1533) **uruuisiieiti*; Ms *uruuiṯiieiti*; v. note d. — 6) Ms *ēraxtēt*. — 7) Ms *tåŋhrō*. — 8) Ms *dylnnd*. — 9) Ms *gytyd*.

a) Cf. Y 71, 12 (= G 1, 5) *āhūirim ṯkaēšəm aṣ̌auuanəm aṣ̌ahe ratūm yazamaide* =

55: Division of gains among fighters and hunters

Question: . . . go to battle or to the hunt. And from the battle they bring back booty of the land and place such as equipment and other things, or from the hunt they bring back flesh, hide, bone, horn[a], plumage and other (things) which are most acceptable; then shall that booty (be) theirs conjointly or is that (share) from the booty one's own which he brings away by his blade[b]?

Answer: When they go to battle, unless they make an agreement: 'We shall share alike' otherwise they are acquiring separately. (When they go) to the hunt, unless they make an agreement: 'We shall keep our separate gains', or: 'We shall share alike', otherwise they are acquiring together.

56: Help not to be extended to a Tanāpuhr sinner

Question: (If) a man had a Tanāpuhr (sin) to his stock, then should one help him through the good decision, judgment[a] and the legal decisions of Ōhrmazd, or not?

Answer: No. The good one shall not atone[b] for refusing help to him. He, the good man, shall not cause to expiate for unhelp. Through not giving of due things[c], he does not become condemned[d]. And through non-offering decreed things, he is not guilty [when he does not apply fundamental justice]. Besides[e] the long standing law of righteous Zaraθuštra. Aside from the long standing religious decision of righteous Zartuxšt [it is thus evident as stated].

57 (57a): On the performance of an action

Question: (If) a man regarding an action declares: 'I am able to do it', and regarding that thing, it is not clear whether he was able to do it, (then is it) authoritative to order him (to do) it, or not?

Phl. V. *ān i ōhrmazd dātistān i ahlav i ahlāyīh rat yazam [vicīr u dātavarīh]*. — b) All other primary Present forms of the root *ci/kai* 'to atone' are formed from the stem *cikai-*, e. g. V 13,10 *cikaiiaṯ . . . raēšō* = Phl. V. *tōžēt . . . rēš*, V 15,12 *raēšə cikaēn* = Phl. V. *rēš tōžēt*. — c) For *frāraiθiia-*, cf. F 4c *vispaca ahubiia ratubiia dāitiia raθβiia frāraiθiia aṣ̌ahe dātāiš vahištahe* = Phl. V. *harvisp-ic axvīh u ratīh dātīhā ˻u˼ frārōn frāc dātistānīhā kē dātistān hac-aš*, and N 54 *yā aδāiti frāraiθiianąm* (Ms *frauuaitiianąm*) *frapa* = Phl. V. *ē-š kē-š pa adahišnīh i frāc dātistān frāc apārēnēt [pa ē hac-aš mānd]*. Non-offering of due gifts is referred to in A 3,7—12 *miiazdahe aδāiti* = Phl. V. *myazd . . . adahišnīh*, and V 4,46 *vastrahe . . . aδāitim* = Phl. V. *vastarg . . . adahišnīh*, and E 18 *gə̄uš *aδāiti* = Phl. V. *gōšt adahišnīh*. — d) Cf. F 9 *uruδiδieiti* (for *uruuiδiieiti*) = Phl. V. *ēraxt*. — e) The injunction of the Zoroastrian law is found in Y 46,5 according to which the lord of the house is entitled to aid a Druvand under certain conditions.

Passaxv: dastavarīhā pa ōstavār apāyēt dāštan vīsait⟨e⟩[1] *ainiiō usiiō*[2] *nōit̰ ainiiō əuuīsəmnō āstrii⟨ei⟩te*[3] *ka ⌊kē ōi⌋ patīrēt ōi i anē ul hilišnīh nē*[4] *ān i anē apatīrišnīh āstārēt*

Pursišn 58 (57b)

Pursišn: kār-ē kē pa mart-ē šāyēt kartan pa mart-ē bandak u ka pa 2 mart kunēt adak-šān ašgihānīh kunišn aivāp nē

Passaxv: auua v⟨ī⟩saēte[1] *naē⟨δ⟩acit̰*[2] *āstrii⟨aē⟩te*[3] *ka har 2 patīr⟨ē⟩nd*[4] *nē ciš āst⟨ā⟩rēt*[5]

Pursišn 59 (58)

Pursišn: mart kē andar pātixšāyih i anērān xvāstak-ē vindēt cigōn kunēt

Passaxv: k⟨ē⟩[1]*-š bē ō xvēšīh rasēt xvāstak i ǰānōmand ka bē niyēt u ān i aǰān kē ōpast ēstēt ka gōvēt ku xrīt* [2]*darəsa nā pairiiaoxtaca*[2] *uzuštanā ād⟨ā⟩r⟨a⟩iie⟨i⟩e*[3] *niiete uštanauuaitiš* [4]*vīspā̊ frašumaitīš*[4] *pa vēnišn mart [ka bē nikīrēt*[5]*] ⟨pa⟩ apar gōvišn⌊īh⌋-ic [ka gōvēt ē griftam] a-š pa ān i uzuštān xvāstakdār⌊īk⌋ bavēt u pa niyišn uštān⟨ō⟩mand*

P 57: 1) Ms *vīsaiti*; v. note a. — 2) For *us⟨əhərəz⟩ō*? Bthl (AirWb 408) **ustaiiō*. — 3) Ms *āstriiaēte* which is to be restored in P 58. — 4) Ms *rāy*.

a) The construction of *vīsaite* is the same as in N 19 *vīsait⟨e⟩ dim frayrāraiiō* = Phl. V. *ka patgrift hac ōi i frāc fragārīh*.

P 58: 1) Ms *vaēsaēte*. — 2) Ms *naēta.cit̰*. — 3) Ms *āstriieite*. The correct dual form is wrongly used in P 57. — 4) Ms *ptylnnd*. — 5) Ms *'stylyt'*.

a) Bartholomae (AirWb 1597) regards *āstriieite* of the Ms as a passive in impersonal use which is in contradiction to P 57 and all other occurrences of *āstriia-*.

P 59: 1) Ms *ku*. — 2) Perhaps corrupted; either *darəsa . . . pairii⟨u⟩xtica* or *darəsa⟨t̰⟩ . . . pairiiaoxtaca*; v. note b. — 3) Bthl (AirWb 689) *ādərəiieite*; Ms *ādarəiieite*; v. note c. — 4) Placed in the Ms after *xvāstakdār⌊īk⌋ bavēt*. The Phl. V. is missing. — 5) Ms *nikīrītan*.

a) Cf. DkM 748, 13f. *apar matan i zamīk xvāstak ciš anērān dāšt ō ⟨v⟩ispuhrakān xvēšīh i ēvak hac ērān* 'about the coming of land, property or anything held by a non-Iranian into the ownership of one of the nobles of Iran.' See also Dd 62. —

Answer: (It is) authoritative. He should be regarded with confidence. The one accepts . . .[a], the other who does not accept does not become guilty. When the one accepts, he should be let alone; he who is the other, is not guilty for not accepting.

58 (57b): On indolence

Question: (If) a man is able to perform an action with a man servant, and if the two men perform it, shall it be considered as indolence on their (part), or not?

Answer: (If) both accept, they become in no way guilty[a]. If both assent, nothing (makes them) guilty.

59 (58): On acquiring property during the authority of non-Iranians

Question: (If) a man acquires a property during the authority of non-Iranians, what shall he do (about it)[a]?

Answer: The animate property which comes into his possession (shall be his) when he leads it away, and the inanimate which has fallen to him (shall be his) when he says that he bought it. Through perceiving and ordering[b], the man takes possession[c] of the inanimate[d], he leads away the animate, all movable[e] (property[f]). By sight [when he observes], and also by proclamation [when he declares: 'I have taken'], by that the man becomes the possessor of the inanimate property, and by leading the animate beings (he becomes the possessor of them).

b) If the reading *pairiiaoxta* is correct, then the form is a verbal one. Cf. GAv. *pairiiaoγžā* in Y 43, 12b *at̰ tū mōi nōit̰ asruštā pairiiaoγžā* = Phl. V. *ētōn tō nē hac ān i man anigōšītārīh apar guft [nē anigōšītārīh man rāy būt ka-tān ē guft ku aknūn dātan nē šāyēt]*. Bartholomae (AirWb 862) takes *pairiiaoxta* as a substantive and derives it from an *i*-stem *pairiiaoxti-*. He tried to find the same form in N 32 (Ms) *pairi.axta pairi.āδa* = Phl. V. *bē gōvišn bē gōvēnd* where, however, the conjecture *pairi.⟨u⟩xta* is more likely. — c) Bartholomae's conjecture *ād⟨ə⟩rəiieite* 'observes' and the comparison with Ved. *ā́driyate* 'observes' is tempting but it neither fits the phonetic rules (correctly **ādiriiete*) nor offers any help for the interpretation. — d) Cf. Y 65, 1 *šaētō.frāδanąm aṣ̌aonīm* = Phl. V. *xvāstak frāxvēnītār ahlav [xvāstak i uzuštān]*; see Dhabhar, ZXA tr. p. 59 note 4. — e) Regarding *frašumant-*, cf. Yt 13, 57 *frauuaṣ̌aiiō . . . yā̊ strąm mā̊ŋhō hūrō anaγranąm raocaŋhąm paθō daēsaiiən aṣ̌aonīš yōi para ahmāt̰ hame gātuuō darəγəm hištənta afraš⟨ū⟩mantō* (Geldner *afrašīmantō*, F 1 *afraš.məntō*). — f) One should supply *gaēθā̊* which would be the substantive governing the adjectives *uzuštanā̊ . . . uštanauuaitīš . . . frašumaitīš*.

Addenda:

p. 34, P 20: f) Cf. V 15,2 *vīδuuå auuaṯ hauua xraθβa* = Phl. V. *āgāh ētōn pa ān i xvēš xrat [ku dānēt ku vināh]*.

p. 43, P 26: d) *akadēn* 'of wicked faith' generally refers to a Zoroastrian convert to Islam, while *anēr* refers to a non-Iranian, generally an Arab.

Index of Avestan words

ahura-mazdā- 'Ahura Mazdā' (*ōhrmazd*):
ahurō mazdā̊: paiti šē aoxta ≈ 26; *azəm yō* ≈ 27 37
ahura mazd⟨ā⟩: 19 (Y 35,9)
ahurəm mazdąm: mąm yim ≈ 16 38
ahur⟨ahii⟩ā mazdā̊: 18 (Y 35,7)
ahurahe mazdā̊: ātarš ≈ 16 38; *āθrasca* ≈ 39; *mana yat̰* ≈ 39 41
see also *mazdā-*

aiiaptō.dātəma- 'greatest giver of boons' (⟨*āpātīh*⟩ *dātārtom*):
aiiaptō.dātəmasca: ~ *aspərənō.dātəmasca* 49

āiiu- 'life-time, age'
yauua 'ever': *nōit̰* ~ 17 (*hakurc*)

ainiia- 'other' (*anē*):
ainiiō: ~ .. ~ 'the one .. the other' 57

ainišti- 'inability, incapacity':
ainištiš: 11 (N 109)

ainiti- 'harmlessness' (*akēn*):
ainit⟨i⟩: ~ *aēšō vāxš* 25

aməša-spəṇta- 'Aməša Spənta' (*amahraspandān*):
aməšə̄sca spəṇtə̄: ≈ *saošiiaṇtasca* 35

√*an* 'to breathe'; with pref. *vī:* 'to take respite':
viiānīš: 30 (*bē pārīhā!*)

ana- 'this, that':
ana 'thereby': 21 (*ān*); 22 (—); 42
see *auua-*

anaγra- 'endless' (*asar*):
anaγraca: ~ *raocā̊* 37

anaŋhu- 'having no Ahū' (*anaxvīh*):
an⟨a⟩ŋh⟨uu⟩ō 'without an Ahū': ~ *aratuuō acištəm* 13

anauuahiia- 'non-helping, refusal of help' (*anayyārīh*):
anauuahīm: ~ *caiiat̰* 56

aṇtarə 'between, during' (*andarg*): *vīspaēca* ~ 29; *vīspā̊* ~ 30; *nā̊* ~ 35 (Y 33,7c); ~ *aməšə̄sca spəṇtə̄ saošiiaṇtasca ..* ~ *xᵛādaēnāiš ašaonīš* 35

aŋhu- 'life, existence' (*axv, axvān*):
aŋhuš: vahištō ~ 41
ahūm: vahištəm ā ~ *ā* 23; *vahištəmca* ~ 37; *manahīm* ~ 40 41
aŋ⟨u⟩he: ~ *astuuaite* 39
aŋhə̄uš: kəmcit̰ ~ *astuuatō* 12; *vīspahe* ~ *astuuatō* 27; *kahiiācit̰* ~ *astuuatō* 43; *astuuatahe* ~ 40 41; ~ *vahištahe ciθre* 49
aŋhuuō: aētahmi ~ *yat̰ astuuaiṇti* 36 39 44

aŋhuuā- 'heart' (*axv*):
aŋhuiiat̰ haca: zarazdātōit̰ ≈ 29

aŋra-mainiiu- 'the Evil Spirit' (*gannāk mēnōy*):
aŋrahe mainiiə̄uš: 21

aoi 'towards': *kəmcit̰ ..* ~ 12 (*ō*); ~ *manō* 'concentrating' 29 (*apar*)

√*aoj/aog* 'to speak'; with pref. *pairi* 'to order' (*apar guftan*); with pref. *paiti* 'to reply' (*passaxv guftan*):
pairiiaoxtaca: darəsa .. ~ 59 (or subst. *pairii⟨u⟩xt⟨i⟩ca?*)
paiti ..⟨ao⟩xt⟨a⟩: ≈ *ahurō mazdā̊* 26

ā̊p- 'water' (*āp*):
apascā: 53 (Y 37,1)
aiβiiō: yaēšəṇtiibiiō ~ 20

apašūti- 'going backwards' (*apāc šavišnīh*):
apašūtōi⟨š⟩: haca gātaot̰ .. ~ 22

aratu- 'having no Ratu' (*aratīh*):
aratuuō 'without a Ratu': *anaŋhuuō* ~ *acištəm* 13

araθβiiō.bərəta- 'unjustly treated' (*pa apārōn barišnīh*):
araθβiiō.bərəte: ~ *barəmne* 25

arəm.mati- 'devotional thinking' (*bavandak mēnišnīh*):
arəm.maiti: ~ *humata mamne* 24

arəm.ūxti- 'devotional speaking' (*bavandak gōvišnīh*):
arəm⟨.⟩ūxti: ~ *hūxta* 24

arəm.varšti- 'devotional action' (*bavandak kunišnīh*):
arəm.varšti: ~ *huuaršta* 24

ārəti- see *aši-*

ārmati- 'Ārmati, devotion' (*bavandak mēnišnīh*):
ārmait⟨i⟩: ~ *darəθrəm* 25

aršti- 'lance' (*aštr*):
arštīm: snaiθiš .. ~ 20

asna- 'near' (*hac nazdīk*):
asne: snaiθiš ~ *niγmatəm* 20

**aspərənō.dātəma-* 'greatest giver of contentment'; Ms *aspərəzō.təma-* 'least vexing' (*spurrīkīh dātārtom*) glossed *akōxšišnīh dātārtom*):

asparə⟨n⟩ō.⟨dā⟩təmasca: aiiaptō.dātəmasca ~ 49

**asraoša-* 'disobedient' (*asrušt*)
asrao⟨š⟩anąm: ~ *tanunąm* 14

ast-/astan- 'frame, body' (*tan*):
astaca: ~ *uštanəmca* 20
astō: ~ *hutaštīm* 43 (—)

**astarəman-* 'affliction' (*āstart*):
astarəm⟨a⟩: ~ *kāšaiiāt̰* 36; cf. *starəman-*

astuuant- 'material, corporeal' (*astōmand*):
astuuaite: aŋ́uhe ~ 39
astuuatō: aŋhə̄uš ~ 12 27 43
astuuatahe: ~ *aŋhə̄uš* 40 41
astuuaiṇti: aŋhuuō yat̰ ~ *36 39 *44
astuua⟨i⟩tibiiō: gaēθābiiō ~ *aṣ̌ahe* 12

aṣ̌a- 'Aša, Righteousness' (*ahlāyīh*):
aṣ̌əm: 19 (Y 35,9); *frāδāiti* ~ 23 (*gōspand u ātaxš*); ~ *upastuiiā̊* 'the Ašəm Vohu prayer' 29; *gāuš* .. ~ .. *raocā̊* etc. 41; ~ *uparaoδaiieiti* 50; 51 (Y 27,14a)
aṣ̌a: ~ *vanaiti* 42; ~ *sūrō* 46; ~ *taxmō* *47
aṣ̌āi: ~ *vahištāi* 34
aṣ̌ātcit̰: ~ 52 (Y 27,13a)
aṣ̌āatcā: 19 (Y 35,10)
aṣ̌ahe: gaēθābiiō astuuaitibiiō ~ 12; ~ .. *vīδāiti* 14; ~ *cinmauuastəmō* 43; ~ 44; ~ *vahištahe bərəja* 'the Ašəm Vohu prayer' 48

aṣ̌a.ciθra- 41 see *acišta-*; cf. *aṣ̌ō.ciθra-*

Pres. *aṣ̌aiia-* 'to perform Aša' (*ahlāyēnītan*):
aṣ̌aiiāiti: tanu.mazō ~ .. *draoxšat̰* 17

aṣ̌aiiā- 'performance of Aša, act of righteousness':
aṣ̌aiiąm: aētąmcit̰ ~ *pafre* 17 (*ahlāyīh*)
aṣ̌aiiā̊: ~ *frāšəṇti* 44 (*ahlāyēnītārīh*)

aṣ̌auuan- 'righteous' (*ahlav*):
aṣ̌auua: nāca aṣ̌auua frāiiō.humatō etc. 16 38; *barəziiā̊* ~ 23; *dahmō* ~ 31; ~ 43 see *aṣ̌auuasta-*
aṣ̌auuanəm: 11 (N 109); *narəm* ~ 22 49; *vīspəm* ~ 23
aṣ̌aonō: ~ *irīriθānahe* 23; *irīriθānahe* ~ 34; *naršca* ~ 39; ~ *zaraθuštrahe* 56
aṣ̌auuabiiō: nərəbiiō ~ 49
aṣ̌aonīš: aṇtarə xᵛādaēnāiš ~ 35

aṣ̌auuasta- 'state of righteousness' (*ahlāyīh*):
aṣ̌auua⟨stəm⟩: ~ .. *cinma* 43

aṣ̌i- 'blessing' (*tarsgāhīh*):
ārəitīmca: naršca aṣ̌aonō xšnūitīmca ~ etc. 39

aṣ̌ō.ciθra- 'of the seed of Aša'
aṣ̌ō.ciθraēšu: vīspaēšu vaŋhušu .. ~ 26

aṣ̌ō.t̰kaēša- 'of the creed of Aša' (*ahlav dātistān*):
aṣ̌ō.t̰kaēšahe: drigaoš ~ 44

aštrā- 'whip' (*aštr*):
aštraiia: sraošō.caranaiia ~ 8

at̰ 'thus, therefore, then': 7 (Y 31,18a) 18 (Y 35,7) 19 (Y 35,9) 33 (Y 33,14a 34,15a); ~ *cit̰* 31 (*adak-ic*)

āt̰ 'then': 19 (Y 35,9)

ātar- 'fire' (*ātaxš*):
ātarš: ~ *ahurahe mazdā̊* 16 20 38
āθrasca: ~ *ahurahe mazdā̊* 39

aθā 'so, thus': 7 (Y 31,18c) 10 (N 37) 18 (Y 35,6)

āθā- 'door-post', pl. 'door' (*āpātīh*):
aθāhuua: xᵛāhuua ~ *jasəṇtəm* 49

auua- 'that':
auuat̰: 4 (Y 31,6c); ~ *paiti.pāpaiiamnō* .. *vīδuuā̊* ~ 20 (*ōgōn* .. *ētōn*); ~ *cōišta* 25 (*ētōn*)
auua: ~ *snaiθiša* 20 (*ān*); ~ *masanaca* etc. *42 (*cand*); 58 see *uua-*

auuah- 'help' (*ayyār*):
auuaŋhasca: ~ *θrāθraheca* 44

auuaṇt- 'so much': cf. *auuat̰* s.v. *auua-*

auuauuant- 'so much' (*hand*):
auuauuata: ~ *daxša yaθa* 21; ~ *starəmana* *22 (—)
auuauuāite 54 see √*yā*

āuuiš 'evident': 35 (Y 33,7c); *tā̊* ~ *yā̊ rātaiiō* 35 (*āškārākīh*)

āxšti- 'peace' (*āštīh*):
ā⟨x⟩šti: ~ *saxəδrəm* 25

√*az* 'to draw'; with prefix *ā* 'to draw a blow' (*zatan*):
⟨ā⟩z⟨ā⟩iti: θrī vā ~ 8

azəm 'I' (*man*):
azəm: ~ *yō ahurō mazdā̊* 27 (*man*), 37 (*az*)
mąm: ~ *yim ahurəm mazdąm* 16 38; 20 21
mana: ~ *yat̰ ahurahe mazdā̊* 39 41

mā: 20
mōi: 33 (Y 34,15a)
mē: 16 38 (*ān i amāh*); 21 39

azrazdā- 'unbelieving, unfaithful':
⟨a⟩zrazdāi: 6 (E 17)

√*aṣ/naṣ* 'to reach' (*rasītan*); with pref. *aoi auua* 'to strike': *aoi auua.aśnauuāṯ: mā .. snaiθiša .. ≈* 20 (*apar bē rasēnēt*)

bā 'indeed' (—): 26

baoδah- 'conscience' (*bōy*):
baoδasca: ~ uruuānəmca 33

√*bar* 'to carry, to bear', Med. 'to ride' (*burtan*); with prev. *auua* 'to realize', lit. 'to bring down' (*frōt burtan*); with prev. *frā* 'to offer' (*frāc burtan*):
baraiti: aṣ̌auuanəm .. vahištəm ā ahūm ā ~ 23
auua.barait⟨i⟩: manahi paiti ~ 37
barāṯ: upairi hunarəm manō ~ 'will escalate' 36
⟨auua.⟩barāṯ: manahi paiti ~ 37
frabarāṯ: mē .. zaoθrā̊ ~ 21
b⟨a⟩rəmnō: 10 (N 37)
barəmne: driγūmca drīuuīmca araθβiiō. bərəte barəmne 'unjustly treated' 25

barəsmō.stərəti- 'spreading of Barəsman' (*barsom starišnīh*)
barəsmō.stərəiti: aēuuaiiaciṯ ~ 23

barəziiah- 'more elevated, superior' (*pa bulandīh*):
barəzii⟨ā̊⟩: ~ aṣ̌auua 23

bərəj- 'affection' (*āržōk*):
bərəj⟨a⟩: aṣ̌ahe vahištahe ~ framarətahe 48

bərəzant- 'elevated, exalted' (*buland*):
bərəzaṯ: aṣ̌āi .. yaṯ .. ~ 34

√*bī/bai* 'to fear'; with prev. *nī* 'to cringe from fear': *niβiieiti: ~ .. ātarš haca .. aiβiiō* 20 (*bīm*)

bisarəm 'the second time' (*pa 2 kunišnīh*) 28

bitiia- 'the second' (*ditīkar*):
bi⟨t⟩iiehe: scil. *miθō.uxtahe* 8

brātar- 'brother' (*brātar*):
brāθranąm: framānīm ~ 43

√*bū/bau* 'to become, to be' (*būtan*):
buuaṯ: nōiṯ hē gāuš ~ .. ~ .. daožaŋhum 41

cā 'and' (*u, -c,* —): 7 (Y 31,18c) 16 18 (Y 35,7) 19 (Y 35,9. 10) 20 21 22 24 25 27 28 29 31 33 (Y 33,14) 33 35 (Y 33, 7c) 35 37 38 39 40 41 42 44 49; 53 (Y 37,1); 59

caiti 'how many': see *yeiti catica* 31

√*caś/kaś* 'to see':
c⟨a⟩šte 6 see *cište* s.v. *ciš/kaēš*

caśman- 'eye' (*caśm*):
caśmanā̊: narš ~ sūkəm 33

√*ci/kai* 'to atone' (*tōžēnītan*):
caiiaṯ or *c⟨ik⟩aiiaṯ: anauuahīm ~* 56

ci- 'who; anyone, someone' (*kas*):
ciš: mā ~ 7 (Y 31,18a); *nōiṯ zī ~ .. uruua* 14

cina 'even' in negative phrases (*-c*):
nōiṯ .. θraiiąm.cina gāmanąm 22

cinman- 'aim' (*dōšāram*):
cinma: taṯ .. ~ kahiiāciṯ 43

**cinmauuastəma-* 'most aimful' (*dōstmēnišnīktom*):
cinma⟨uu⟩astəmō: aṣ̌ahe ~ 43

cinuuatō pərətu- 'the Cinvant Bridge':
c⟨i⟩nuuatō .. pərətūm 5 (Y 46,10e)

√*ciš/kaēš* 'to show, to teach' (*cāšītan*):
ciśte: 6 (E 16)
cōišta: auuaṯ ~ 25
cišāite: 32 (—)

ciṯ 'even' (*-c,* —): 11 (N 109); *aētąm ~* 17; *aēuuaiia ~* 23; *huuąm ~* 25; *aṯ ~* 31; *θriš ~* 39; *gāθβōišta ~* 50; 52 (Y 27,13a); *yaṯ ~* 54; *naēδa ~* 58

ciθiia- 'atonement' (*tōžišn*):
ciθi⟨i⟩āi: uruua ~ vīδāiti 14

ciθra- 'bright, manifest'; subst. 'manifestation' (*paitāk*):
ciθre: aŋhəuš vahištahe ~ 49
ciθrā̊: 35 (Y 33,7c)

√*dā* 'to place, designate; to give' (*dātan*) with prev. *ā* 'to place':
daδāiti: 6 (E 17); *druuaite ~* 50
dadəmaidē: 19 (Y 35,9)
dazdā: 52 (Y 27,13b)
daδō: ~ aṣ̌əm uparaoδaiieiti 50 (*dēn* or *ddv*)
daθaṯ: hauruuū ratūš ~ 31 (—)
daθāiti: šātəm ~ uruuānəm *23 34
daθānō 'lying': 10 (N 37)
dāṯ: 53 (Y 37,1)
ā .. ādāṯ: 7 (Y 31,18b)

daēnā- 'religion' (*dēn*):
daēnaiiā̊: ~ *māzdaiiasnōiš* 15

daēuuaiiasna- 'Dev-worshipper' (*dēvyasn*):
daēuuaiiasnahe: 9

dahma- 'pious, Dahma' (*dahm*, *dahmān*):
dahmō: ~ *ašauua* 31 (*dahm mart*); * 56 (*dahm*)
dahma: ~ *vaŋuhi āfritiš* 31
dahmąm: ~ *vaŋuhīm āfritīm* 32

√*daj/dag* 'to burn' (*dažītan*):
d⟨a⟩žat̰: ~ .. *mąm* .. *daxša* 21

daŋ́hu- (GAv. *daxiiu-*) 'country' (*deh*):
daxiiūm: 7 (Y 31,18b [*rōtastāk*])
daŋ́huuō: *ahmi nmāne* .. *aŋ́he* ~ 16 38

daŋ́hu.baxta- 'share of the country' (*deh-bajišnīh*):
daŋ́hu.baxtəm: *nmānō.baxtəm* .. ~ 43

daožaŋuha- 'hell' (*dōšaxv*):
daožaŋhum: *vīspanąm acištəm paošištəmca yat̰ ərəyat̰* ~ 41

√*dar* 'to hold, maintain'; with pref. *ā* 'to possess'; with pref. *ham* 'to overcome, suppress' (*ham dāštan*):
ād⟨ā⟩r⟨a⟩ii⟨e⟩te: *uzuštanā̊* ~ 59 (*xvāstakdār*)
handaraite: *kaiiaδəm* ~ 14

darəya- 'long, long standing' (*dērang*):
darəya: ~ *dāta* 56

darəθra- 'attachment' (*dārišn*):
darəθrəm: *ārmaiti* ~ 25

√*darəs* 'to see, perceive' (*dītan*):
darəsa⟨t⟩: ~ *nā pairiiaoxtaca* 59 (or subst. *darəsa*?)

darəsa- 'seeing, perceiving' (*vēnišn*):
darəsa: ~ *nā pairii⟨u⟩xt⟨i⟩ca* 59 (or verb *darəsa⟨t̰⟩*?)

dāštō.ratu- 'revering the Ratu' (*kē ētar dastavar dārēt*):
dāštō.rat⟨u⟩: *ašāi* .. *yat̰ hupərəθβəm* ~ 34

dāta- 'law' (*dāt*):
dāta: *darəya* ~ 56

dāti- 'appointment' (*dahišn*):
dātōiš: ~ *uzrātiš* 54

dauua: '?' 54 (*kē dātavar*?)

daxiiu: *see daŋ́hu-*

daxša- 'branding' (*dažišn*):
daxša: *dažat̰* .. *auuauuata* ~ 21

dəmāna- see *nmāna-*

dət̰: 32 (—)

di- 'he':
dim: 31 (*ōi*); 54 (*ān*).

didrəzuua- 'attaching firmly' (*druj huzvān!*):
didrəzuuō: *astuuatahe aŋhəuš* ~ *pisa* 40 41

√*dis/daēs* 'to show' (*nikēžītan*):
daēsaiieni: *urune uruuāsma* ~ 37

drājiiah- 'longer, slower' (*drōžēnītaktar!*)
drāj⟨ii⟩ō: *ahmāt̰* ~ *yeitīm* 32

draojinō.bərəta- 'brought from a liar' (*hac druj-barišnīh*):
draojinō.b⟨ə⟩rətā̊sca: ~ .. *zaoθrā̊* 21

driyu-, fem. *drīuuī-* 'poor' (*drigoš*):
driyūmca drīuuīmca: ≈ *araθβiiō.bərəte barəmne* 25 (*drigošān martān zanān*)
driy⟨a⟩oš: ~ *ašō.t̰kaēšahe* 44

√*druj/draog* 'to lie, to cheat, to commit evil':
⟨d⟩rao⟨x⟩šat̰: *tanu.mazō ašaiiāiti* .. ~ 17

druj- 'Druj, wickedness' (*druj*):
drujəm: *zarahehīm* ~ 23

druuant- (GAv. *drəguuant-*) 'wicked' (*druvand*):
druu⟨ā̊⟩: 50 (from *drəguuā̊* Y 46,6c, cf. Y 71,13)
druu⟨ā⟩ite: 50 (from *drəguuāite* Y 46, 6c, cf. Y 71,13)
druuaite: ~ *daδāiti* 50
drəguuatō: 7 (Y 31,18a); *narš* .. ~ 37 (from Y 45,7d, cf. G 3,6)

duščā.zarəta- 'aged(?)' (*duš-zarmān [kē-š zarmānīh ō jān rasīt ēstēt]*):
duščā.zarətəm: *narəm ašauuanəm* ~ 22

dušiti- 'distress', lit. 'evil abode' (*dušravišnīh*):
dušitāčā: 7 (Y 31,18c)

duua 'two' (2): 44. Cf. *dauua*

dužaŋhu- 'possessing a wicked Ahū' (*kē ān i vat* (scil. *axv*) *dārēt*):
dužaŋhauuō: *anaŋhuuō arətuuō* .. ~ 13

ərəyant- 'tumultuous' (*ērang*):
ərəyat̰: ~ *daožaŋhum* 41

əuuīsəmna- 'not accepting' (*apatīrišnīh*):
əuuīsəmnō: *vīsaite* .. ~ 57

√*frād* 'to increase, to promote' (*frāxvēnītan*):
frāδāiti: ~ *aṣ̌əm* 23
fradaxštanā- 'sling-stone' (*karsang [kopēn]*):
fradaxštanąm: snaiθiš .. ~ 20
fradaxštar- 'inspirator':
fradaxštārəmcā: 19 (Y 35, 9)
frāiiah- 'more' (*frēh*):
frāiiaŋhō: θrāiiō .. ~ 44
frāiiō.humata- frāiiō.hūxta- frāiiō.huuar⟨š⟩ta- 'advanced in good thought, good word and good deed' (*frēh humat frēh hūxt frēh huvaršt*):
frāiiō.humatō etc.: *nāca aṣ̌auua* ~ ~ ~ 16 38
frāiiō.humatahe etc.: *naršca aṣ̌aonō* ~ ~ ~ 39
framāniia- or *framainiia-* 'supremacy' (*framān*):
fram⟨ā⟩nīm or *frama⟨i⟩nīm:* ~ *brāθranąm* 43
fraorət̰ 'affirmingly' (*pa franāmišnīh*): ~ *fraxšni* etc. 29
frāraiθiia- 'decreed' (⟨*frāc*⟩ *dātistān*):
frār⟨a⟩iθiianąm: aδāiti ~ 56
frārāti- 'charity' (*frāc rātīh*):
frārāiti: ~ *vaēidīm* 25
frārāitīšca: ~ *vīdīšåsca* 35
frašumant- 'movable' (—):
frašumaitīš: scil. *gaēθå* 59
frašūti- 'going forward' (*frāc šavišnīh*):
frašūtōi⟨š⟩: haca gātaot̰ .. ~ 22
fraxšni 'with foreknowledge' (*vas*):
fraorət̰ ~ etc. *29
friia- 'dear' (*dōst*):
friiō: ātarš .. ~ .. *nāca aṣ̌auua* 16 38
frīm: nmāne .. *frīm* .. *ahurəm mazdąm* 16 38
gaēθā- 'creature, creation; possessions' (*gēhān*):
gaēθābiiō: ~ *astuuaitibiiō aṣ̌ahe* 12
√*gam* 'to go' (*rasītan*); with pref. *ni* 'to come down' (—); with pref. *paiti* 'to reach' (*bē rasītan*):
paiti.jasāt̰: tancištō ~ .. *hiškānōtəməm* ~ 24; *uxδō.vacastəmō* ~ 25
jasəntəm: xᵛāhuua aθāhuua ~ 49
niγmatəm: snaiθiš asne ~ 20
gāman- 'step' (*gām*):
gāmanąm: θraiiąmcina ~ 22

gātu- 'place' (*gāh*):
gātaot̰: ahmat̰ haca gātaot̰ 22
gāθβōišta- 'hymnal' (*gāhān xvāhišn*):
gāθβōiš⟨ta⟩cit̰: ~ *vaca* or *vauuaca* 50
gaoša- 'ear' (*gōš*):
gaoša: ~ *haca θraŋhibiia* 27
gaošaē⟨i⟩bii⟨a⟩: ⟨n⟩åŋha haca ~ 27
gau- 'bull, animal':
gāuš: ~ .. *aṣ̌əm* etc. 41 (*gōspand*)
gao-spənta gao-hudå 33 (*gāv*)
√*guš*/*gaoš* 'to hearken, to hear':
gūšiā: 7 (Y 31, 18a)
ha- see *hō, hē*
√*hac*/*hak* 'to follow, to adhere, to propagate' (*hāxtan*):
hišk⟨ānanąm⟩: ~ *hiškānōtəməm* 24 (*hāxtārān*)
hacā: 'from, on account of' (*hac*): 19 (Y 35, 10); *niβiieiti* .. ~ .. *aiβiiō* 20; *ahmat̰* ~ *gātaot̰* 22; *nåŋha* ~ *gaošaēibiia* etc. 27 (*hac* .. *tāk*); *aŋhuiiat̰* ~ 29; *yūnat̰* ~ 32; 52 (Y 27, 13a)
haiθiia- 'true, real'; subst. 'manifestation' (*āškārīh*):
haiθ⟨ī⟩m: ahunahe vairiiehe ~ 26
haoma- 'Haoma' (*hōm*):
hao⟨m⟩əm: xᵛarōiš ~ 28
haomanaŋha- 'good-mindedness' (*humēnišnīh*): 34; see *varəzi.h°*
√*harəz* 'to let go'; with prev. *uz* '?' (*ul hištan*):
us⟨.hərəz⟩iiō: vīsaiti .. ~ 57 (*ul hilišn*)
hāu 'that' (*ān*): ~ *nā auua snaiθiša* 20; ~ *ca* .. *yō* 24 25; ~ .. *yō* *46 47 48. Cf.
huuō 'that': 50 (Y 46, 6c)
hauruua- 'complete' (*hamē*):
hauruuā: ~ *ratūš daθat̰* 31
hauua- 'own' (*xvēš*)
hauua: ~ *xraθβa* 20; ~ *hizuua* 45
hauuāi: ~ *urune* *37 *45
hazaŋhi- (?) 'procured by robbing' (*hac appurīh*):
hazahīšcā: ~ .. *zaoθrå* 21
hē 'his, him' (*ōi*): 37 41 56; *paiti šē*: 26
**hiškānōtəma-* 'most propagating' (*hāxtārtom*):
hišk⟨ān⟩ōtəməm: hiškānanąm ~ 24
hizū- 'tongue' (*huzvān*):
hizuuasca: ~ *hūxti* 27

hizuuā- 'tongue' (*huzvān*):
hizuuąm: 6 (E 17)
hizuua: hauua ~ 45

hō 'that' (*ān*): ~ *nā* *22; ~ .. *yō* 50.

hubərəti- 'good offering' (–):
hubərəitīmca: yasnəmca., ~ 39

hudānu- 'liberal' (*hudānāk*):
⟨*huδ*⟩*ā*⟨*nuš*⟩: 45

hudaēna- 'of good conscience, of good religion' (*hudēn*):
hudaēn⟨*ā*⟩*t̰: yūnat̰* .. ~ 32

humanah- 'of good thought' (*humēnišn*):
humananhat̰: yūnat̰ .. ~ 32

humata- 'good thought' (*bavandak humat*)
⟨*hu*⟩*mata:* ~ *mamne* 24

humati- 'good thinking' (*humat*):
⟨*h*⟩*umaiti: manaŋhasca* ~ 27

hunara- 'skill' (*hunar*):
hunarəm: upairi ~ *manō barāt̰* 36

hupərəθβa- 'of easy passage, easily passing' (*kē-š vitarg ō ōi i murt*):
hu⟨*p*⟩*ərəθβəm: aṣ̌āi* .. *yat̰* ~ 34

**hurusti-* 'good growth' (*hurust*):
hur⟨*ust*⟩*īm. tanuuō* ~ 43

hušiiaoθna- 'of good deed' (*hukunišn*):
hušiiaoθn⟨*ā*⟩*t̰: yūnat̰* .. ~ 32

hutašti- 'good shape' (—):
h⟨*u*⟩*taštīm: astō* ~ 43

huua- 'own' or 'himself' (*xvat, xvēš*):
huuąmcit̰: ~ *ahmi* ~ *xšaθre* 25. Cf. *hauua-*, *xᵛa-*

huuacah- 'of good word' (*hugōvišn*):
huuacaŋhat̰: yūnat̰ .. ~ 32

huuaršta- 'good deed' (*bavandak huvaršt*):
huuar⟨*š*⟩*ta:* 24

huuaršti- 'good action' (*huvaršt*):
⟨*huu*⟩*aršti: zastaiiåsca* ~ 27

**hū.xšaθrī-* 'sow' (*hūk*):
h⟨*ū*⟩*.xšaθr*⟨*iiå*⟩: 9

hūxta- 'good word' (*bavandak hūxt*):
⟨*h*⟩*ūxt*⟨*a*⟩: 24

hūxti- 'good speaking' (*hūxt*):
hūxt⟨*i*⟩: *hizuuasca* ~ 27

√*i*/*ai* 'to go':
⟨*y*⟩*eitīm: ahmāt̰ drājiiō* ~ 32 (*drōžēnītaktar*!)

i- 'he, she, it':
īt̰: 18 (Y 35,6)
īš: 7 (Y 31,18c)

iθra 'here': 24 *25 (*ānōy*); 40 (*ētar*)

ima- 'this':
imā: 19 (Y 35,9)

√*iric*/*raēk* 'to leave, to abandon'; with prev. *paiti* 'to abandon':
paiti.⟨*i*⟩*r*⟨*i*⟩*n*⟨*ax*⟩*ti: manahīm ahūm* ~ 41 (*bē apārēnēt*)
paiti.raēxšiša: manahīm ahūm ~ 40 (*bē rānēnēh*)

√*iriθ*/*raēθ* 'to die, to depart' (*bē vitartan*):
irīriθānahe: aṣ̌aonō ~ *23; ~ *aṣ̌aonō* *34

√*īs* 'to be able' (*xvāstan*)
īšte: 11 (N 109)
isaēta: ~ *frašūtōiš* .. *apa.šūtōiš* 22

√*iš*/*aēš* 'to set in motion'; with pref. *frā* 'to send' (*framūtan*); with pref. *paiti* 'to realize' (*pa nōk xvāstan*):
fraēšiiāmah⟨*i*⟩: *para* .. *baoδasca uruuānəmca* ~ 33
pait⟨*i*⟩*šəntəm: kəmcit̰* .. *marəntəm* .. ~ 12

išu- 'arrow' (*tīr*):
išūm: snaiθiš .. ~ 20

jahikā- 'woman' (*jēh-dēv*):
jahikaiiå: narahe .. ~ 9

ka- 'who, which' (*katār*); *ka- cit̰* 'everyone, anyone' (*katārcē*):
kat̰: ~ .. *asti* .. *haiθīm* 26; 33 (Y 34, 12a)
kəmcit̰: ~ *aŋhēuš astuuatō* 12
kahiiācit̰: ~ *aŋhēuš astuuatō* 43

kaiiaδa- 'Kayaδa sin, the sin of indifference' (*kastārīh*):
kaiiaδəm: ~ *handaraite* 14

√*kaš* 'to slash'; 'to wield, to hold':
kāšaiiāt̰: astarəm⟨*a*⟩ *uruua* ~ 36 (*āstart ō ruvān kunēt*/*gīrēt*)

kəhrp- 'form' (*karpak*):
kəhrpa: uštrahe ~ 31

mā 'not' prohibitive (*mā*): ~ *ciš* 7 (Y 31,18a); ~ .. *vaocata* 16 38; ~ .. *paiti.raēxšiša* 40

maēsman- 'urine' (—):
maēsmą: ~ *šāmąn* 8

maγnəṇta- 'naked, nude':
maγnəṇtascit̰: 11 (N 109)

mahrka- 'death, pestilence':
marəkaēcā: 7 (Y 31,18c)

√pā/pāi 'to protect'; with pref. *paiti* 'to guard':
paiti.pāpaiiamnō: auuat̰ ~ 20 (*bē āhanjēh*)

**pairiiuxti-* 'order' (*apar gōvišn*):
pairii⟨u⟩xt⟨i⟩ca: darəsa .. ~ *ādāraiieite* 59 (or verb *pairiiaoxtaca?*)

paiti 'during, in': *aētəm* ~ *zruuānəm* 36 (*apar pa*); *manahi* ~ 37 (—)

paitiiāstar- 'propagator':
paitiiāstārəmcā 19 (Y 35, 9)

Pres. *paiθiia-* 'to be lord':
pai⟨θ⟩iiąṇte: aŋhōuš vahištahe ciθre ~ 49 (*paitāk bavēnd*)

paiti.zaṇti- 'recognition' (*patīrišnih*):
paiti.z⟨a⟩ṇt⟨a⟩iiasca or *paiti.zaiṇt⟨īš⟩ca: narə̄ca ašaonō xšnūitimca* .. ~ 39

paoiriia- 'first' (*fratom*):
paoiriiehe: ~ *miθō.uxtahe* 8

paošišta- 'most putrid' (*pūtaktom*):
pa⟨o⟩š⟨i⟩štəmca: acištəm ~ *daožaŋhum* 41

para 'forth' (*bē*): ~ .. *fraēšiiāmahi* 33; ~ .. *visata* 39 (*bē-c*)

√par/frā 'to fill'; with pref. *ham* dto. (*hanbārītan*):
p⟨a⟩fre: tanu.mazō .. *ašaiiąm* ~ 17

√par/frā 'to cross, to fare across':
frō .. *frafrā:* 5 (Y 46, 10e)

√parəs/fras 'to ask, inquire' (*hampursitan*), Med. 'to consult':
pə⟨rə⟩sąṇte: auuaŋhasca θrāθraheca ~ 44
frāšəṇti or *fr⟨a⟩səṇti: ašaiiā̊* ~ 44

paru- 'much' (*vas*):
p⟨o⟩uru: ~ *šiiaoθna* 45

pascaēta 'thereafter, then' (*pas*): 22 37

pāuruua- Nom. prop. (*paurune*):
p⟨ā⟩uruuō: ~ *aēuuō.gauuō aēuuō.-armō* 32

pərətu- see *cinuuatō pərətu-*

pis- 'fineries' (*pēsišn*):
pisa: astuuatahe aŋhə̄uš .. ~ 40 41

raŋhā- N. geogr. 'Raŋhā' (*arang*):
raŋhąm: ~ *auua.naiieiṇtīm* 32

raocah- 'light' (*rōšnīh*):
raocā̊: upa θβarštā ~ 33; *anaγraca* ~ 37; *gāuš* .. ~ *41

rātā- 'dedication':
rātąm: 33 (Y 33, 14a)

rāti- 'gift' (*rātīh*):
rātaiiō: 35 (Y 33, 7c); ~ *aṇtarə aməšə̄sca spəṇtə̄ saošiiaṇtasca* 35

ratu- 'Ratu' (*ratīh*):
ratūš: hauruuū ~ *daθat̰* 31

ratufrī- 'gratifying the Ratu':
ratufriš: 10 (N 37)

ratumaṇt- 'possessing a Ratu, containing the word ratu' (*ratōmandīh*):
ratumat̰: ahumat̰ ~ *vahištəm* 12

raθβiiō.varšti- 'timely action' (*frārōn kunišnīh*):
⟨r⟩aθβiiō.varšti: zastaiiā̊sca .. ~ 27

rāzar- 'commandment':
rāzarə̄: 33 (Y 34, 12a)

√sā 'to smite':
sāzdūm: 7 (Y 31, 18c)

√sac/sak 'to learn', Caus. 'to teach' (*āmuxtan*):
sixšəṇtəm sācaiiaṇtəm: marəṇtəm .. ≈ 12 (*āmuxtīh āmuxtārīh*)

sādra- 'affliction, distress':
sādrā: 37 (from Y 45, 7d, cf. G 3, 6)

saošiiaṇt- 'Saošyant' (*sūtōmand*):
saošiiaṇtasca: aməšə̄sca spəṇtə̄ ~ 35

sāsnā- 'teaching, decree':
sāsnā̊scā: 7 (Y 31, 18a)

sauuauuaṇt- '?' (*pa sōk*):
sauuauuā̊: 32

**saxəδra-* 'instruction' (*āmuxtišn*):
sa⟨x⟩ə⟨δ⟩rəm: āxšti ~ 25

snaiθiš- 'weapon' (*snēh*):
snaiθiš: ~ *asne niγmatəm išūm vā* etc. 20
snaiθišā: 7 (Y 31, 18a); *auua* ~ 20

span-/sun- 'dog' (*sag*):
sūnō: narahe .. ~ 9

spəṇta- 'beneficent' (*afzūnīk*):
sp⟨ə⟩ṇta: gao ~ *gaohudā̊* 33
spəṇt⟨āt̰⟩: mąθrāt̰ ~ 45. See *aməša-*

sraiian- 'excellence' (*nēvaktar*):
⟨s⟩raiianaca: auua . ~ 42

sraoša- 'obedience':
sraošəm: 33 (Y 33, 14)

sraošō.caranā- 'Sraošōcaranā' (*srōšcaranām*):
sraošō.caranaiia: ~ *aštraiia* 8

srauuah- 'recital, prayer' (*srav*):
srauuō: daēnaiiā̊ māzdaiiasnōiš ~ 15

√*sru/srau* 'to hear, to listen'; Caus. 'to chant, to recite':
srāuuaiiōiš: ~ staota yesniia 15 (—)
srāuuaiiōi⟨t̰⟩: 11 (N 109)

√*sru/srau* 'to attack'; with pref. *aoi auua* dto. (*apar bē parkēnītan*):
aoi auua.θrauuit̰: narəm .. nasuš uparāt̰ naēmāt̰ ~ 22

√*stā* 'to stand':
hiš⟨t⟩əmnō: 10 (N 37)

staota- yesniia- 'the Staota Yasnya' (*stōt yasn*):
staota yesniia: srāuuaiiōiš ~ 15 (—)

√*star* 'to lay low, to press down, to smother' (*starēnītan*); with pref. *ā*: Caus. 'to make guilty' (*āstārtan*), Pass. 'to become guilty' (*āstārtan*):
stərən⟨a⟩oiti: ~ .. mąm auuauuata starəmana 22
āstāraii⟨e⟩iti: 11 (N 109)
āstrii⟨ei⟩te: əuuīsəmnō ~ 57
āstrii⟨aē⟩te: naēδacit̰ ~ 58

starəman- 'suppression, smothering' (—)
starəm⟨a⟩na: stərənaoiti .. auuauuata ~ 22. Cf. *astarəman-*

√*stu/stau* 'to praise' (*stāyītan*):
upa.⟨s⟩tu⟨i⟩iā̊: aṣ̌əm ~ 29

sūra- 'strong' (*afzār*):
sūrō: ~ .. aṣ̌a ~ 46

sūka- 'sight' (*vēnišnīh*):
sūkəm: cašmanā̊ ~ 33

√*šam* 'to sip, to gulp'; with pref. *ā* dto. (*apar āšambītan*):
ašamāt̰: šāmąn ~ 8

šāma- 'sip' (*apēšamak*):
šāmąn: θriš maēsmą ~ 8

šāta- 'joyful' (*āsānīh*):
šātəm: ~ daθāiti uruuānəm 23 34

šē see *hē*

šiiaoθna- 'deed' (*kunišn*) :
šiiaoθna: manā̊sca vacā̊sca ~ca *27; *pouru* ~ *45 (*kār*)

šōiθra- 'district':
šōiθrəm: 7 (Y 31,18b *šōisr [šahr]*):

ta- 'this, that, he' (*ān*, Pl. *ōišān*):
tat̰: 33 (Y 34,14a) 43
tē: 33 (from *tōi* Y 34,12a)
taēca: ~ .. yōi 49
tāiš: 5 (Y 46,10)
tā̊: ~ .. yā̊ rātaiiō 35

tāiia- 'procured through theft' (*hac duzīh*):
tāiiā̊sca: ~ .. zaoθrā̊ 21

tancišta- 'most brave' (*takīkiom*):
tancištō: taxmanąm ~ 24

tanū- 'body' (*tan*):
tanuuō: ~ hurustīm 43
tanunąm: asraošanąm ~ 14

tanu.mazah- 'of the size of a body' (*tan masāy*):
tanu.mazō: ~ aṣ̌aiiāiti .. ~ draoxšat̰ .. ~ .. aṣ̌aiiąm pafre 17

tanu.pərəθa- 'condemned, guilty' (*tanāpuhrakān*):
tanu.pərəθ⟨a⟩he: narahe .. ~ 9

tarō 'across, besides' (*tar*): ~ *darəγa dāta* *56

taršu- 'solid' (*tēr*):
taršuca: ~ xšudraca 42

taxma- 'brave' (*takīk*):
ta⟨x⟩mō: ~ .. aṣ̌a ~ 47
taxmanąm: ~ tancištō 24

tūiriia- 'fourth':
tūiriiehe: scil. *miθō.uxtahe* 8

tūm 'thou' (*tō*):
θβąm 19 (Y 39,5)
tē 32 33; used as a particle 26 40

√*θβarəs* 'to fashion, to create' (*brihēnītan*):
θβar⟨š⟩ta: upa ~ raocā̊ 33

θrah- or *θranhi-* Du. 'mouth-edges, mouth' (*θary*):
θranhibii⟨a⟩: gaošahaca ~ 27

θrāθra- 'fostering' (*srāyišn*):
θrāθrah⟨e⟩ca: auuanhasca ~ 44

θri- 'three' (3):
θrāiiō: 44
θr⟨iš⟩: ~ .. šāmąn 8
θrišcit̰ or *θr⟨ī⟩cit̰: ~ vahišta* 39
θrī: ~ vā āzāiti 8
θraiiąmcina: ~ gāmanąm 22

θr⟨i⟩sarəm 'the third time' (*pa 3 kunišnīh*): 28 28

θritiia- 'third' (*sitīkar*):
θritiiehe: scil. *miθō.uxtahe* 8

√*θru/θrau* 'to attack' see √*sru/srau*

upa 'to' (*apar*): ~ *.. raocā̊* 33

upairi 'above' (*apar hac*): ~ *hunarəm* (36)

upara- 'upper' (*apartar*):
uparāt̰: ~ *naēmāt̰* 22

√*urud/raod* 'to obstruct'; with pref. *upa* 'to retard, withhold' (*bē kāhēnitan*):
uparaoδaiieit⟨i⟩: aṣ̌əm ~ 50

uruuan- 'soul' (*ruvān*):
uruua: aṣ̌ahe ~ *ciθiiāi vīδāiti* 14; *astarəma* ~ *kāšaiiāt̰* 36
uruuānəm: šātəm daθāiti ~ 23 34; *baoδasca* ~*ca fraēšiiāmahi* 33
urune: hauuāi ~ *uruuāsma daēsaiieni* 37; *afracīciš hauuāi* ~ 45

uruuarā- 'plant':
uruuarā̊scā: 53 (Y 37,1)

uruuāsman- 'bliss' (*urvāxmanīh*):
uruuāsma: urune ~ *daēsaiieni* 37

√*uruuid/uruuaēd* 'to become condemned':
uruuiδiieiti: aδāiti .. ~ 56 (*ēraxt*)

√*uruuis/uruuaēs* 'to turn'; with pref. *vī* 'to separate' (*bē vartītan*):
vī .. *uruuaēsaiiāt̰:* ~ *mąm* ~ *astaca uštānəmca* 20

usiiō 57 see √*harəz*

ušta.bərəti- 'desired offering' (—):
ušta.bərəitīmca: yasnəmca .. ~ 39

uštāna- 'life' (*jān*):
uštānəmca: astaca ~ 20

uštanauuaṇt- 'animate' (*uštānōmand*):
uštanauuaitiš: scil. *gaēθā̊* 59

uštatāt- 'happiness' (*hamēnēvak ravišnīh*):
uštatā⟨təm⟩: vīspāiiūmca ~ 37

uštra- 'camel' (*uštur*):
uštrahe: ~ *kəhrpa aγriiehe* etc. 31

uua- 'both' (*har 2*):
auua: ~ *vīsaēte* 58

uxδa- 'word':
uxδaxiiācā: 33 (Y 33,14c)
uxδā: 19 (Y 35,9)

uxδō.vacah- 'intercessor' (*saxvan gōvōmandīh*):
uxδō.vac⟨aŋh⟩ąm: ~ *uxδō.vacastəmō* 25

uxδō.vacastəma- 'best intercessor' (⟨*saxvan*⟩ *gōvtom*): see prec.

√*uxš/vaxš* 'to increase':
vaxšat̰: 4 (Y 31,6c)

uzarəna- 'inquirer' (*ul nikīrāyīh*):
uzarənō: aētahe ~ .. *varō* 54

uzrāti-, perhaps for *uz⟨ə⟩r⟨ə⟩ti-*, 'inquest' (*ul nikīrāy*):
uzrātiš: dātōiš ~ 54

uzuštana- 'inanimate' (*uzuštān*):
uzuštanā̊: scil. *gaēθā̊* 59

vā 'or' (*aivāp*): 10 (N 37) 20 27; 'and' (*u*): 7 (Y 31,18b) 49; (—) 8

√*vac/vak/uc* 'to speak, declare' (*guftan*); with pref. *frā* 'to proclaim':
frauuaocām⟨ā⟩: 19 (Y 35,9)
vaocata: ahumat̰ ratumat̰ vahištəm ~ 12; *mā* .. *frīm* ~ *mąm* 16 38
vauuaca: miθō ~ 17; *gāθβōištacit̰* ~ *50 (or subst. *va⟨c⟩a*)

vāc-/vāk- 'voice' (*gōvišn*):
vā⟨x⟩š: aēšō ~ 25
va⟨c⟩a: gāθβōištacit̰ ~ 50 (or verb *va⟨uuac⟩a*?)

vacah- 'word, formulated word' (*gōvišn*):
vacaŋhō: ~ *xšnaoθrəm* .. *saxəδrəm* .. *darəθrəm* .. *vaēidīm* .. *aēšō vāxš* 25
vacā̊: 19 (Y 35,9)
vac⟨ā̊⟩sca: manā̊sca ~ *šiiaoθnaca* 27

vaēidiia- 'manifestation' (*āgāhīhā kartārīh*):
v⟨aē⟩idīm: frārāiti ~ 25

vaēm 'we':
nā̊: 35 (Y 33,7c)

Pres. *vaēna-* 'to see'; with pref. *paiti* dto.:
paiti.vaēnōit̰: nā snaiθiš .. ~ 20 (*pa bē zanišnīh apar zanēh*)

vahiiah- 'better':
vah⟨eh⟩ii⟨ā⟩: 19 (Y 35,9)

vahišta- 'best' (*pahlom*):
vahištō: ~ *aŋhuš* 41; 50 (Y 46,6c)
vahištəm: ahumat̰ ratumat̰ ~ 12; 18 (Y 35,7); ~ *ahūm* 23 37; 51 (Y 27,14a)
vahištāi: aṣ̌āi ~ 34 (*ašavahišt*)
vahištahe: aṣ̌ahe ~ 48 (*ahlāyīh pahlom*); *aŋhəuš* ~ 49
vahišta: θriščit̰ or *θrīcit̰* ~ 39

vahma ~ 'veneration, adoration' (*niyāyišn*):
vahməmcā: 18 (Y 35,7); *yasnəmca* ~ 39

vairiia- see *ahuna vairiia-*

√*van* 'to win, to obtain':
vanaiti: aša ~ .. *vīspa* .. ~ *42

vaṇta.bərəti- 'laudatory offering' (—):
vaṇta.bərəitīmca: yasnəmca .. ~ 39

vaŋhan- 'goodness' (*vēh*):
vaŋh⟨a⟩naca: auua .. ~ 42

vaŋharəšta- 'sparsely clothed':
vaŋharəštascit̰: 11 (N 109)

vaŋhu- 'good' (*vēh*):
vohū̆: manō .. ~ 26 51 (Y 27,14a)
vaŋhə̄uš: 19 (Y 35,10) 52 (Y 27,13b)
vaŋhušu: vīspaēšu ~ 26 (*āpātīh*)
vaŋ⟨u⟩hi: dahma ~ *āfritiš* 31 (*vēhān*)
vaŋ⟨u⟩hīm: dahmąm ~ *āfritīm* 32 (*vēhān*)
vaŋ⟨u⟩hīš: 53 (Y 37,1)

varah- 'ordeal, oath' (—):
varō: aētahe uzarənō .. ~ *auuauuāite* 54

√*varəz* 'to practise, to act' (*varzītan*):
vərəziiąn: 18 (Y 35,6)
vərəz⟨i⟩ṇtəm: kəmcit̰ .. *marəṇtəm* .. ~ 12 (*varzītārīh*)
v⟨ā⟩uuarəza: miθō ~ 17 (*kart*)

varəzi.haomanaŋha- or *v⟨ə⟩rəzi.haomanaŋha-* 'possessing goodmindedness in activity' (*varzišnīh humēnišnīh*):
varəzi.haomanaŋhəm: ašāi .. *yat̰* .. ~ 34

√*vaz* 'to carry, to convey' (*vāzēnītan*):
vazəmnō: 10 (N 37)
vašata: 48
vaoze: ~ .. ~ 48 (*vāzēnītār* .. *vāzēnīt*)

vəhrka- 'wolf':
vəhrkāi: 6 (E 17)

vīdišā- 'distribution' (*bē dahišnīh*):
vīdīšā̊sca: frārāitīšca ~ 35

√*vid/vaēd* 'to know':
vī⟨δ⟩uuā̊: ~ *auuat̰ hauua xraθβa* 20 (*āgāh*)

√*vid/vaēd* 'to obtain' (*vindītan*):
vī⟨δ⟩āiti: ašahe .. ~ 14

viiādā- 'commendation, bestowal' (*bē dahišnīh*):
viiād⟨ā̊⟩sca or *viiād⟨aibiš⟩ca: naršca ašaonō xšnūitīmca* .. ~ 39

√*vīs/vaēs* 'to accept' (*patgriftan*):
vīsait⟨e⟩: ~ *ainiiō* 57
v⟨ī⟩saēte: auua ~ 57
vīsata: para .. *vahišta* ~ 39

vīs- 'borough' (*vīs*):
vīsəm: 7 (Y 31,18b)
vīs⟨i⟩: ahmi nmāne .. *aŋhe* ~ 16 38

**vīsə.baxta-* 'share of the borough' (*vīs bajišnīh*):
vīs⟨ə⟩.baxtəm: nmānō.baxtəm .. ~ 43

vīspa- 'all' (*harvisp, harvist*):
vīspəm: ~ *ašauuanəm* 23; ~ .. *zruuānəm* 36; ~ *ā ahmāt̰* 'until' *37 (*tāk ō ān ka*)
vīspahe: ~ *aŋhə̄uš astuuatō* 27
vīspaēca: ~ *aṇtarə* 29
vīspa: ~ *taršuca xšudraca* 42 (—)
vīspāiš: 5 (Y 46,10e)
vīspanąm: ~ *acištəm paošištəmca* 41
vīspaēšu: ~ *vaŋhušu* ~ *ašō.ciθraēšu* 26
vīspā̊: ~ *aṇtarə* 30; scil. *gaēθā̊* 59

vīspāiiu- 'everlasting' (*hamēzīvandakīh*):
vīspā⟨ii⟩ūmca: ~ *uštatātəm* 37

vīuuāpa- 'procured through ravishing' (*hac viyāvānīh*):
vīuuāpā̊sca: ~ .. *zaoθrā̊* 21

vīuuara- 'procured through raid' (*hac vīr-zīnišnīh*):
vīuuarā̊sca: ~ .. *zaoθrā̊* 21

xratu- 'intellect' (*xrat*):
xraθβa: hauua ~ 20
xrataot̰: aδaoiiamnāt̰ ~ 26

xšaθra- 'power' (*xvatāyīh*):
xšaθrəmcā: 33 (Y 33,14)
xšaθrāt̰: 19 (Y 35,10)
xšaθre: ahmi xᵛąmcit̰ ~ 25

xšaθrī- 'female' see *hū.xšaθrī-*

√*xšnu/xšnau* 'to propitiate, to rejoice' (*šnāyēnītan*):
xšnāuuaiieite: narəm ašauuanəm .. ~ 49
xšnaošta: dto.

xšnūti- 'propitiation' (*šnāyēnītārīh*):
xšnūitīmca: naršca ašaonō ~ *ārəitīmca viiādā̊sca paiti.zantaiiasca* 39

xšudra- 'liquid' (*šusr*):
xšudraca: taršuca ~ 42

xšuuaš 'six' (6): ~ scil. *šāmąn* *8

xᵛa- 'own' (*xvēš*):
xᵛāhuua: ~ *aθāhuua* 49. Cf. *hauua-*, *huua-*

xᵛādaēna- 'coreligionist' or 'controlling one's own conscience' (*xvēšdēn*):
xᵛādaēn⟨āiš⟩: ~ *ašaonīš* 35

√*xᵛar* 'to partake, to eat, to drink' (*xvartan*):
 ⟨xᵛ⟩ar⟨ō⟩iš: ~ *haoməm* 28

xᵛāθra- 'comfort' (*xvārīh*):
 xᵛāθra: afrasaŋhąnca ~ 37

ya- 'who, which' (*kē*):
 yə̄: 50 (Y 46,6c)
 yō: 6 (E 17); 17 17* (*ka*); *hāu* .. ~ 24 *25 *46 47 48; *azəm* ~ *ahurō mazdå* 27 37; 36 41; ~ .. *hē* 41; *kahiiācit̰* .. ~ 43; 45 49; *hō* .. ~ 50
 yasca: 21
 yim: mąm ~ *ahurəm mazdąm* 16 38
 yat̰: *15 34 34 41; *aŋhuuō yat̰ astuuaiṇti* 36 39 44 (*i*); *mana* ~ *ahurahe mazdå* 39 41
 yeŋhe: ~ *vacaŋhō* 25
 yōi: 18 (Y 35, 6) *44 50
 yā: ~ .. *āfritiš* 31; 37
 yąm: ~ .. *āfritīm* 32
 yå: tå .. ~ *rātaiiō* 35

√*yā* 'to go'; with pref. *aiβi* 'to come to' (*apar raftan*); with pref. *auua* 'to undergo'? (*bē rasītan*):
 aiβiiāiti: dim ~ .. *āfritiš* 31
 auua⟨ii⟩āit⟨i⟩?: varō ~ 54

yasna 'worship' (*yazišn*):
 yasnəm: 18 (Y 35,7); *manaca* ~ .. *āθrasca* .. ~ *ca vahməmca* 39

yat̰ 'when': 37 37 (*ka*); ~*cit̰* 54 (*hakar*)

yaθa 'just as': 18 (Y 35,6), *mąnaiiən ahe* ~ 20, 21 22 (*cigōn*); 'than': *nazdiiō* .. ~ 27 (*cand*), *ahmāt̰ drājiiō* .. ~ 32 (*cigōn*); 'so that': 28 (*ētōn* without verb); 'where': *nmāne* .. ~ (*ku andar ān*)

yauua 'ever' see *āiiu-*

yauuaṇt- 'as much' (*ān hand*):
 yauuat̰: ~ *nū* .. *vanaiti* 42

√*yah* 'to boil' (*xšartēnītan*):
 ya⟨ē⟩š⟨əṇ⟩tibiiō: ~ *aiβiiō* 20

√*yāh* 'to girdle'; with pref. *aiβi* dto.:
 aiβiiāstō: 10 (N 37)

yeiti caiica 'as often as' (*kē ān-ic*) 31

yesniia- see *staota- yesniia-*

yezi 'if': ~ *išie* 11 (N 109); ~ .. *aoi auua.ašnauuāt̰* 20 (*ku*)

yuuan- 'youth' (*yuvān*): *yūnat̰* .. *humanaŋhat̰* etc. 32

yūžəm 'you':
 və̄: 7 (Y 31,18a) 18 (Y 35,7)

√*zā* 'to gain' (*griftan*):
 zazu⟨š⟩: ~ *vīspaēšu vaŋhušu* ~ *vīspaēšu aṣ̌ō.ciθraēšu* 26

zad, R *zat̰* for *yat̰:* 15

zaṇtu- 'province' (*zand*):
 zaṇt⟨u⟩uō: ahmi nmāne .. *ahmi* ~ 16 38

zaṇtu.baxta- 'share of the province' (*zand bajišnīh*):
 zaṇtu.baxtəm: nmānō.baxtəm .. ~ 43

zaoθrā- 'libation' (*zōhr*):
 zaoθrå: tāiiåsca etc. ~ 21

zrahiiah- 'inferior' (*kā⟨hiš⟩nīh*):
 zarahe⟨h⟩ī⟨m⟩: ~ *drujəm* 23

zaraθuštra- 'Zarathushtra' (*zartuxšt*):
 zaraθuštra: 26 27 28 43 46 48; *spitama* ~ 12 20 24 25 31 32 36 39—42 44 49
 zaraθuštrahe: aṣ̌aonō ~ 56

zrazdāti- 'devoted, faithful' (*ravāk dahišnīh*):
 zarazdātōit̰: ~ *aŋhuiiat̰ haca* 29

zasta- 'hand' (*dast*):
 zastaii⟨å⟩sca: ~ *huuaršti raθβiiō.varšti* 27

zī 'thus, for': 7 (Y 31,18b) 18 (Y 35,7) 33 (Y 34,14a) 50 (Y 46,6c); 14 20 43 (*cē*); 16 21 38 (—); 17 (*ka*); 41 (*ētar*)

zruuan- 'time' (*zamān*):
 zruuānəm: vīspəm aētəm paiti ~ 36

√*zuš/zaoš* 'to enjoy'; with pref. *ā* 'to have attraction for' (*ul dōšitan*):
 āzūzušte: nmānō.baxtəm etc. ~ 43

**žnāθra-* 'knowledge'?:
 ⟨ž⟩nāθrəm: nəmaŋha ~ 25 (*šnāsēnēt*)

Select Glossary of Pahlavi words

adahišnīh 'non-offering, not-giving' tr. Av. *aδāiti* 56

adavakīh 'deceitless, guileless' tr. Av. *aδaoiiamna-* 26

afd 'miraculous, marvellous, amazing, wonderful' 31

afrāc-cāšitār 'non-instructor' tr. Av. *afracīciš* 45

afrāc-guftār 'non-declarer' tr. Av *afrauuaocō* 45

afzār 'arms, weapon, instrument' 55

afzār 'vigorous, mighty' tr. Av. *sūrō* 46 (twice)

agrāy 'of high value, of first-class' tr. Av. *aγriiehe* 31; *agrāy mastīh* tr. Av. *aγriiō.maδu.mastəmahe* 31

ahlav dātistān 'of righteous creed' tr. Av. *aṣ̌ō.tkaēšahe* 44

ahlāyīh paitākīh 'evidence of righteousness' tr. Av. *aṣ̌ō.ciθraēšu* 26

ajān 'inanimate, lifeless' 59

akadēn 'of wicked faith, heterodox, of bad religion' 26 46

akēn 'uninimical, without revenge' tr. Av. *ainiti* 25 (twice); cf. F 7 Av. *ainitoiṯ* = Phl. V. *akēnīh*

aknēn 'conjointly, simultaneously, at the same time' 1 55

anayyārīh 'unhelp' tr. Av. *anauuahīm* 56

anāstak 'falsehood, profanity' 8

anēr 'non-Iranian, ignoble' 46

anērān 'non-Iranians, foreigners' 38 47 (twice) 59

anērīh 'non-Iranianism' 38

apar gōvišn 'proclamation, declaration' tr. Av. *pairi.aoxtaca* 59

apasihēnītan 'to destroy, to devastate' 32 (thrice)

apaspārtan 'to entrust, to deliver' *apaspārišn* 'shall entrust' 53

apatīrišnīh 'not accepting' tr. Av *əuuīsəmnō* 57

apāc šavišnīh 'go backward' tr. Av *apašūtōiš* 22

apākīh 'help, aid' 19

apārōn barišnīh 'ill-treatment' tr. Av. *araθβiiō.bərəte* 25

apārōnān 'perverse ones, ignominious ones' 6 7

apēbūt 'deficiency' 38

apēšamak 'mouthful, draught, a small quantity' tr. Av. *šāmąn* 8

appurīh 'robbery, carrying away' tr. Av. *hazanhīšca* 21

appurtak 'robbed, taken away' 21

artēštārān 'warriors' 47

arvand 'valiant, brave, gallant, heroic' 24

arž 'value, worth' 42 (six times); see Mirza, Sir J. J. Z. Madressa Centenary Volume, pp. 52—62

asrūšt 'disobedient, recalcitrant' tr. Av. *asraošanąm* 14; cf. Y 33,4 Av. *asruštī* = Phl. V. *anigōkšitār*, and also Y 43,12 Av. *asruštā* = Phl. V. *anigōšitār*

astak 'bone' 55

ašgihānīh 'indolence, slothfulness' 58

aštr 'whip; a term used as a mark of penitence' 8 (twice); wrongly tr. Av. *arəti* 20

atuvānīkīh 'inability, incapacity' tr. Av. *ainištiš* 11

avināhīhā 'innocent, without sin' 25

axv 'conscience' 27

axvōmandīh 'material lordship, earthly mastership' tr. Av. *ahumat̰* 12

ayyār 'help, aid' tr. Av. *auuaŋhasca* 44

ayyārīh 'help, aid' 34

az 'I' tr. Av. *azəm* 27 37; see MIRZA, Sir J. J. Z. Madressa Centenary Volume, pp. 62—65

azīr 'underneath, beneath' 22

āfrīn i dahmān 32; see under *dahmān āfrīn*

āfrīn passaxvīh 'Āfrīn-reciprocating' 31

āhūkēnītān 'to defile, to spoil': *āhūkēnēt* 'defiles' tr. Av. *āhitišca* 21

āmuxtišn 'teaching' tr. Av. *saxəδrəm* 25

āpātīh 'habitation, prosperity'; tr. Av. *vaŋhušu* 26 *aθāhuua* 49

āpātīh dātārtom 'greatest giver of welfare' tr. Av. *aiiaptō.dātəmasca* 49

āržōk 'desire, longing' tr. Av. *bərəja* 48

āsānīh 'comfort, ease, rest' tr. Av. *šātəm* 23 34 (thrice)

āstārītan 'to render guilty' *āstārt* 'guilt, crime' tr. Av. *astarəm⟨a⟩* 36; *āstārēt* tr. Av. *āstāraiieiti āstriieite* and *āstriiaēte* 11 57 58

āšāmbītan 'to sip, to gulp': *pa apar āšambišnīh apar ē āšambēt* tr. Av. *ašamāt̰* 8

āškārīh 'manifestation, evidence' tr. Av. *haiθīm* 26

āštīh 'peace, harmony' tr. Av. *āxšti* 25

ātaxš i varahrān 'Ātaxš i Varahrān', the Fire of the first order in the Zoroastrian hierarchy over which the angel Vərəθraγna (Behrām) presides, lit. 'the victorious Fire' 16, 38

āxēzān 'rising' gloss of *ēstān* 10

āxēzītan 'to get up, to rise' 22

āyāptan 'to acquire, to obtain' 27

āzbāyišn 'invocation' 31

bahar 'portion, share' 28 (thrice)

bandak 'servant, slave' 58

barsom starišnīh 'Barsom spreading' tr. Av. *barəsmō. stərəiti* 23

bavandak mēnišnīh 'perfect devotion'; tr. Av. *ārmaiti* 25 (thrice)

bavandaktar 'more perfectly' 27

bār 'time' 8 28 29 30; see *yāvar* and *zamān*

bē apārēnītan 'to expel'; *bē apārēnēt* tr. Av. *paiti.irinaxti* 41

bē dahišnīh 'bestowal' tr. Av. *vīdīšā̊sca* 35, Av. *viiādā̊sca* 39

bē kāhēnītan 'to cause to decrease, to cause to decline': *bē kāhēnēt* gloss of *kāhišnīh*; *be kāhēt* tr. Av. *upa.raoδaiieiti* 23 50 (twice)

bē patīrišnīh 'acceptance' tr. Av. *paiti.-zaṇtaiiasca* 39

bē rānēnītan 'to drive out': *bē rānēnēh* tr. Av. *paiti.raēxšīša* 40

bē vartītan 'to turn away': *bē vartēt* tr. Av *uruuaēsaiiāt̰* 20

bē vitartan 'to depart, to pass away, to die': *bē vitart* tr. Av. *irīriθānahe* 23 34 (twice)

bīm 'fear, dread' tr. Av. *niβiieiti* 20

bōy 'consciousness' tr. Av. *baoδasca* 33 (twice)

brahnak 'bare, sparsely clothed, ungirdled': *brahnak-ic* tr. Av. *maγnəṇtascit̰* 11 (twice)

brihēnītan 'to create, to form': *brihēnīt* 'Divine, created' tr. Av. *θβaršta* 33; see TAVADIA, Studia Indo-Iranica, pp. 239—241

buland 'exalted, lofty' tr. Av. *bərəzat̰* 34 (twice)

bulandīh 'exaltation, loftiness' tr. Av. *barəziiā̊* 23

bun 'stock, capital, account; fundamental, origin, source' 23 56

bun u bar 'capital and interest, cause and effect, root and fruit' 26

būšāsp 'sleep, slumber' 22

cašm 'eye' tr. Av. *cašmanā̊* 33

cihrīk 'natural, instinctive' 38

dahišn 'appointment' tr. Av. *dātōiš* 54

dahm 'pious man, virtuous person' tr. Av. *dahmō* 31

dahmān āfrīn 'Dahmān Āfrīn; lit. the blessing of the pious' tr. Av. *dahma .. āfritiš* 31, *dahmąm .. āfritīm* 32; cf. DkM 82, 8 f. *dahmān āfrīn .. kastārān nifrīn* and KOTWAL, Šnš 13, 43 note 68

garmōkvarīh 'heat ordeal, fiery trial' 14; cf. A 3,9 Av. *garəmo.varaŋhəm* = Phl. V. *garmōkvarīh*; see TAVADIA, Dinshah Irani Memorial Volume, pp. 2—6

gāhān xvāhišnīh 'the Gāθic wish' tr. Av. *gāθβōišta* 50

gāv i afzūnīk 'bountious bull' tr. Av. *gao-spəṇta* 33

gōš 'ears' tr. Av. *gaoša-* 27 (four times)

gōšt 'flesh, meat' 55

griftār 'acquirer, holder' tr. Av. *zazuš* 26 (twice)

gukāhīh 'testimony, witness, evidence' 54

gyāk 'place, territory' 3 33 55

hakar 'if'; with the prohibitive *mā* 'lest, if not' 30 42

hakarc 'ever'; with *nē* 'never' tr. Av. *nōiṯ yauua* 17 (thrice)

hamband 'associate, colleague, companion' 46 (thrice)

hambandīh 'participation, association' 46

hamēmār 'opponent, adversary, accuser' 43; see TAVADIA, Šnš p. 104

hampursītan 'to consult, to confer together': *hampursēnd* tr. Av. *frāšəṇti* and *pərəsåṇte* 44

hamvindišn 'equal gain, joint gain' 55 (thrice)

handarž 'testament, will' 53 (twice)

hāxtār 'inculcator' 25; *hāxtārān hāxtārtom* 'greatest inculcator among inculcators' tr. Av. *hiškānanąm hiškānōtəməm* 24

hēr 'possessions, wealth, property'; gloss of *pesišn* further explained by *zarr u asēm* 'gold and silver' 40 41

hubōy 'fragrant, sweet-smelling' 31

hudahāk 'good-giving, well-yielding' tr. Av. *gao-hudå* 33

hudānāk 'truly wise, of good wisdom' tr. Av. **huδānuš* 45 (thrice)

hufravartar 'saintly' 25

hūk 'hog, pig' tr. Av. *hū.xšaθriiå* 9

humēnišnīh 'good thinking' tr. Av. *haomanaŋhəm* 34

hunar 'skill, excellence' tr. Av. *hunarəm* 36 (thrice)

hurust 'good stature' tr. Av. *hurustīm* 43

jastan 'to arise, to happen, to spring up' *jast* 'arisen' 23

jāmak 'bowl, cup' 20

jānōmand 'animate, having life' 59

karpak 'shape, form' tr. Av. *kəhrpa* 31

karsang 'sling-stone' tr. Av. *fradaxšta-nąm* 20 (twice)

kartan 'to commit, to do, to make': *kunēt* tr. Av. *kāšaiiāt* 36

kastārīh 'iniquity, indifference' tr. Av. *kaiiaδəm* 14; cf. Y 61,2 Av. *kaxᵛarəi-δinąmca* = Phl. V. *xvarrēh kāstārān martān*; V 21,17 Av. *kaxuži* = Phl. V. *xvarrēh kastār*; see GERSHEVITCH, The Avestan hymn to Mithra, p. 156

kāhēnītan 'to cause to decrease, to cause to diminish'; *kāhēnēt* gloss of *kāhišnīh* 23

kāhišnīh 'decline, decrease' tr. Av. *zarahehīm* 23

kārēcār 'battle, war' 55 (thrice)

kōpēn 'sling' gloss of *karsang* 20

kunišnīh 'action': *2 kunišnīh .. 3 kunišnīh* tr. Av. *bisarəm .. θrisarəm* 28

kuštan 'to kill, to slaughter': *hamē kušēnd* 'they are killing' 47

magugān 'priests, Magis' 43

magugān handaržpatīh 'chief-counsellorship of the priests 43

magupatīh 'priesthood, Magianship' 43

mahmān 'agreeable' 55

mast 'intoxicated, inebriated' 31 (twice)

mān bajišnīh 'inheritance of the house' tr. Av. *nmānō.baxtəm* 43

mēnōyān 'spiritual' tr. Av. *manahīm* 40 41

mēt-gōvišnīh 'false-speaking, untruth' tr. Av. *miθō.uxtahe* 8; cf. Y 60,5 Av. *miθaoxtəm vācim* = Phl. V. *drōg gōvišn*

mēt guft 'uttered wrong' tr. Av. *miθō vauuaca* 17

mēt kart 'acted wrong' tr. Av. *miθō vāuuarəza* 17

saxt ēstātan 'to stand petrified, to stand rigid' 20

saxvan 'word, speech, utterance' 1

saxvan gōvōmandīh 'intercession, speaking words (for others)' tr. Av. *uxδō.-vacaŋhąm* 25

saxvan gōvtom 'best intercessor' tr. Av. *uxδō.vacastəmō* 25

sāstārān 'tyrants, despots' 32

sāyān 'lying, reposing, being at rest' tr. Av. *daθānō* 10; for the reading, see ZAEHNER, Zurvan, p. 357

sōk 'side' 32

spurrīkīh dātārtom 'greatest giver of satiation' tr. Av. *aspərənō.dātəmō* 49

srav 'word, prayer, sacred text'; Ms *'hlwb* = *ahlav* 15 (twice) and *glwyb* 19

sravāk 'prayer, word, sacred text' 1

sraxtak 'side, corner' 33 (twice)

srāyišn 'nourishment, fostering' tr. Av. *θrāθraheca* 44

srāyišn dātārīh 'grant of nourishment' 49

srōš 'obedience' tr. Av. *sraošəm* 33

srōšcaranām 'Srōšcaranām', the chastise thong wielded by the Sraošāvarəza for religious punishment 8

srūv 'horn' Ms *sōk* 55

stōr 'beast of burden, quadruped, an animal for driving or riding' 10 (thrice)

sūtōmandān 'Sošyans', lit. 'Future Benefactors' tr. Av. *saošiiaṇtō* 35

šāyistakīh 'propriety, fitness, correctness' 1

šnāxtan 'to know, to recognize': *šnāsēnēt* tr. Av. *žnāθrəm*; *šnāsakīh* 'knowledge, recognition' 25

šnāyēnītan 'to propitiate, to please': *šnāyēnēt nūn* 'propitiates now' tr. Av. *xšnaošta* 49; *šnāyēnēt hac nūn frāc* 'propitiates henceforth' tr. Av. *xšnāuuaiieite* 49

šusr 'liquid, fluid' tr. Av. *xšudra* 42 (twice)

takīk 'strong, brave' tr. Av. *taxmō* 47 (five times); *takīkān takīktom* tr. Av. *taxmanąm taṇcištō* 24

tanāpuhr 'mortal sin', the name of a grade of merit or sin 17 (thrice) 36

tanāpuhrakān 'unpardonably sinful ones' tr. Av. *tanu.pərəθahe* 9

tan-masāy 'of the extent of the body, of the size of the body' tr. Av. *tanu.-mazō* 17 (thrice)

tar 'throughout, across' tr. Av. *tarō* 56

targ, θarg 'mouth' tr. Av. *θraŋhibiia* 27

tarsgāhīh 'reverence, awe, respect' tr. Av. *āraitīm* 39

tāk 'single, piece' 31 42

tēg 'spear; sharp point, edge' 55

tēr 'solid' tr. Av. *taršu* 42 (twice)

tōžēnītan 'to cause to expiate, to cause to atone tr. Av. *caiiaṯ* 56

tōžišn 'expiation, atonement, penalty' tr. Av. *ciθiiāi* 14

turkān 'Turks' 47

tuxšāk 'diligent, eager' 45 48 (twice)

ul hilišnīh 'let alone, leaving off, shedding' tr. Av. *usiiō* 57

urvāxmanīh 'joy, bliss' tr. Av. *uruuāsma* 37; see HENNING, TPS 1944, p. 109

uštānōmand 'animate, living' tr. Av. *uštanauuaitīš* 59

uštur 'camel' tr. Av. *uštrahe* 31 (twice)

uzuštān 'inanimate, lifeless' tr. Av. *uzuštanā̊* 59

vahāk 'price, cost, worth' 21

vahmān 'such and such, so and so' 53 (four times); see BAILEY, TPS 1956, p. 108

varzišnīh 'working, cultivating' tr. Av. *varəzi* 34 (twice)

vas kār 'many deeds' tr. Av. **pouru šiiaoθna* 44 45 (thrice)

vattartom 'most worse' tr. Av. *acištəm* 41

vānītan 'to conquer, to vanquish' 32

vāvarīkāntar 'more trustworthy, more faithful' 25

vāzēnītan 'to diffuse, lit. to drive, to flow'; *vāzān* tr. Av. *vazəmnō* 10; *vāzēnītār* tr. Av. *vaoze* 48; *vāzēnēt* tr. Av. *vašata* and *vaoze* 48

vēhdēnān 'Behdins, Zoroastrians', lit. 'those of the Good Religion' 46 (thrice)

vēnīk 'nose' tr. Av. *nā̊ŋha* 27

vēnišn 'sight' tr. Av. *darəsa* 59

vēnišnīh 'sight' tr. Av. *sūkəm* 33; cf. F 12 Av. *sukəm* = Phl. V. *vēnišn*

vicīr 'decision, decree' 6 7 56; gloss of *yātagōvīh* 25

vināhišn 'destruction, ruin, annihilation' 47

vīrāstan 'to compose, to arrange' 27

vīr zīnišnīh 'depriving men' tr. Av. *vīuuarā̊* 21

vīs bajišnīh 'inheritance of the borough' tr. Av. *vīsə.baxtəm* 43

višātak 'naked, uncovered, without sacred shirt and girdle'; *višātak-ic* tr. Av. *vaŋharəštascit̰* 11 (twice)

vitarg 'path, passage' tr. Av. *hupərəθβəm* 34 (twice)

viyāvānīh 'ravishing, devastating' tr. Av. *vīvāpā̊* 21

xāmōš 'silent, quiet' 1

xānak 'house, dwelling, abode' 43

xrītan 'to buy' 59

xšartēnītan 'to bubble, to boil' 20 (twice); *xšartēnītak* 'bubbling' tr. Av. *yaēšəṇtibiiō* 20 (twice)

xūpīh 'goodness, excellence'; with the negative *nē* 'lack of propriety' 1

xvantār 'invoker, reciter' 29

xvartan 'to partake, to eat, to drink'; *xvarēh* tr. Av. *xᵛarōiš* 28

xvaš 'pleasant, happy, delightful' 31 (twice)

xvatāyīh 'lordship' tr. Av. *xšaθrəm* 4 33

xvār 'easy, comfortable' 34

xvāstak 'property, wealth, booty' 31 (twice) 40 (twice) 41 (twice) 55; *xvāstak i xvēš* gloss of *xvēš āpātīh* 49

xvāstakdār 'possessor of property': *xvāstakdār bavēt* 'becomes possessor of property' tr. Av. *ādāraiiete* 59

xvāvar 'munificent, compassionate' 38

xvēš 'own, one's own' 41; tr. Av. *xᵛāhuua* 49

xvēšān 'relatives' 43

xvēšdēnān 'coreligionists' tr. Av. *xᵛādaēnāiš* 35 (twice); see Gershevitch, The Avestan hymn to Mithra, p. 157

yātagōvīh 'intercession, interceding by prayer' 25 (four times)

yātūkān 'sorcerers' 32

yāvar 'occasion, time'; see *bār* and *zamān* 8 (twice) 31

yōrtāk 'grain, corn' 42

yuttarīh 'otherwise' 46 (twice)

yutvindišn 'separate gain' 55 (twice)

zamān 'time' tr. Av. *zruuānəm* 36; see *bār* and *yāvar*

zand bajišnīh 'inheritance of the district' tr. Av. *zaṇtu.baxtəm* 43

zanišn 'infliction, stripe' tr. Av. *āzāiti* 8 (twice)

zarmān 'old age' 22

zarmānīh 'agedness' 22 (twice)

zēn gāvšang 'ox-goad, ox-whip' 10; cf. V 14,10 Av. *gauuāzišta* = Phl. V. *gā⟨v⟩šang*

zīnītan 'to deprive, to take away' 21

zōhr 'libation, oblation, sacrificial offering' 21 33

zōt 'Zōt, the officiating priest at religious ceremonies' 1 (twice)

PURSIŠNĪHĀ

A Zoroastrian Catechism

by

KAIKHUSROO M. JAMASPASA

and

HELMUT HUMBACH

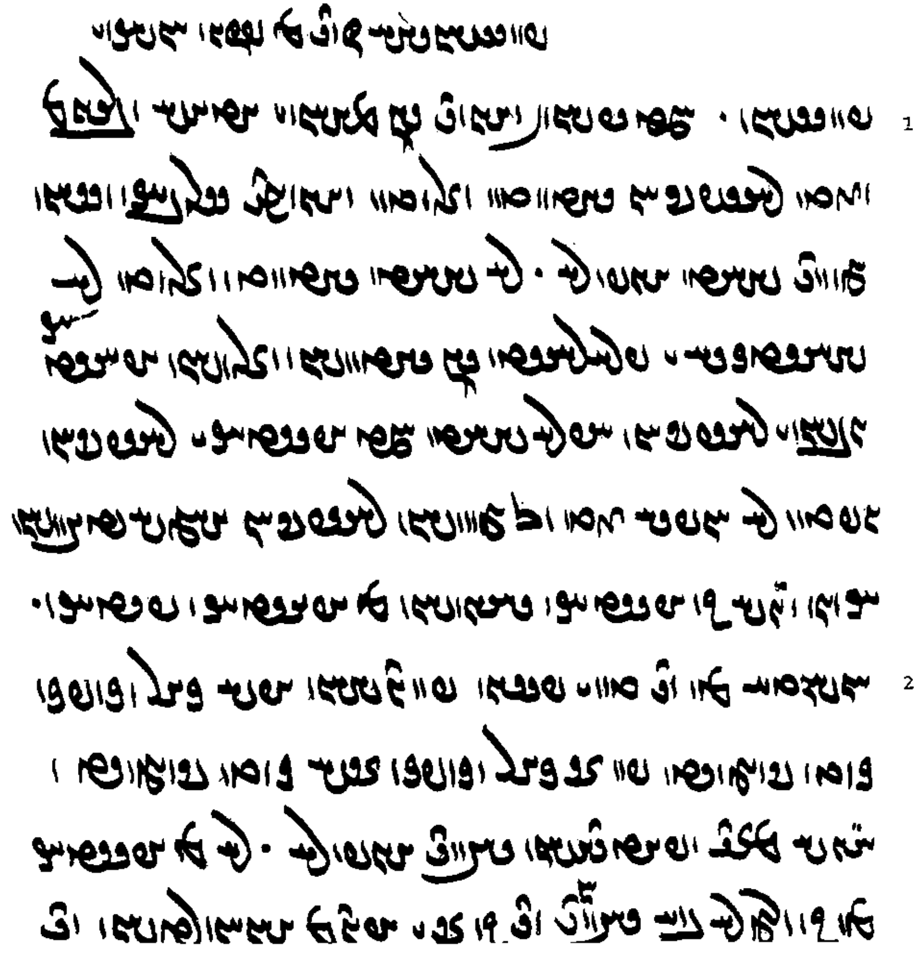
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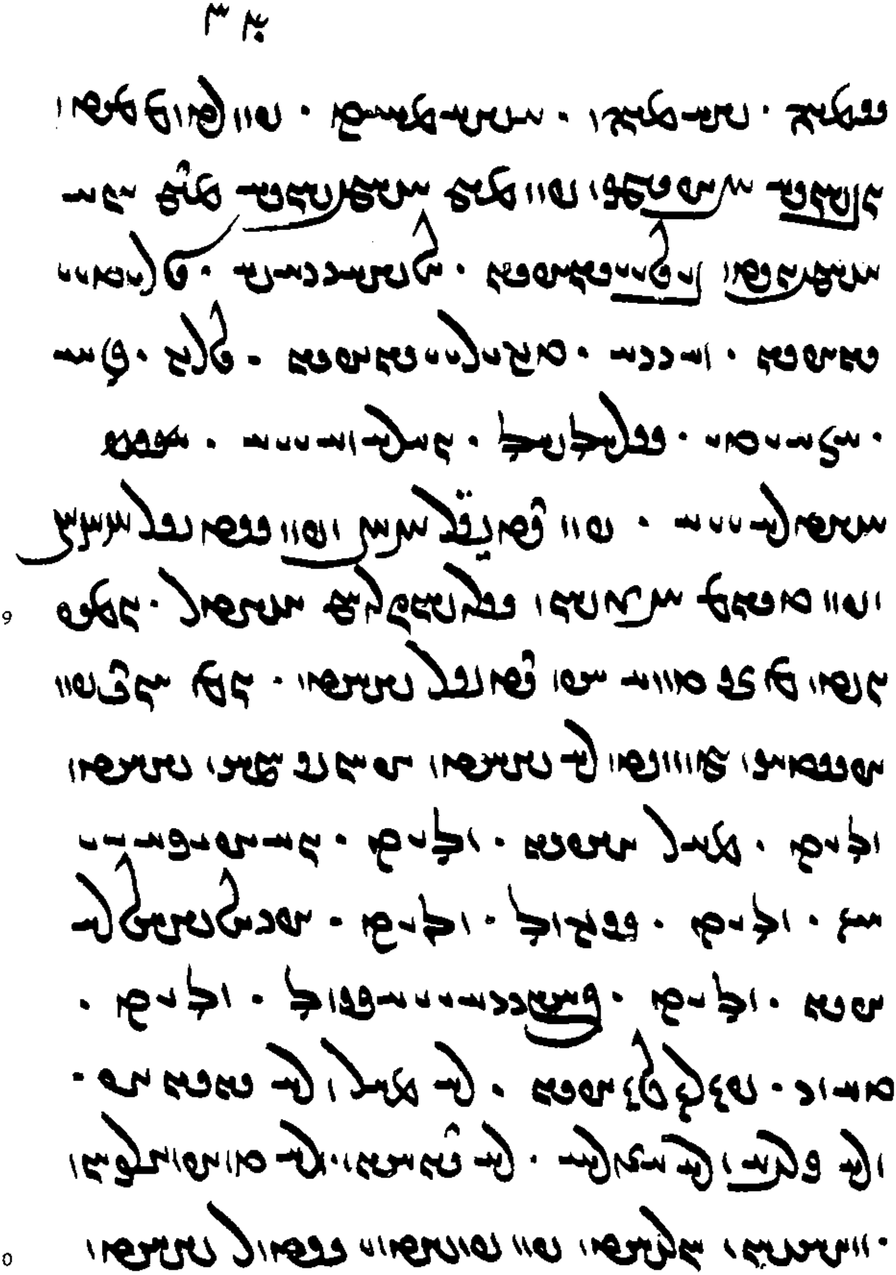
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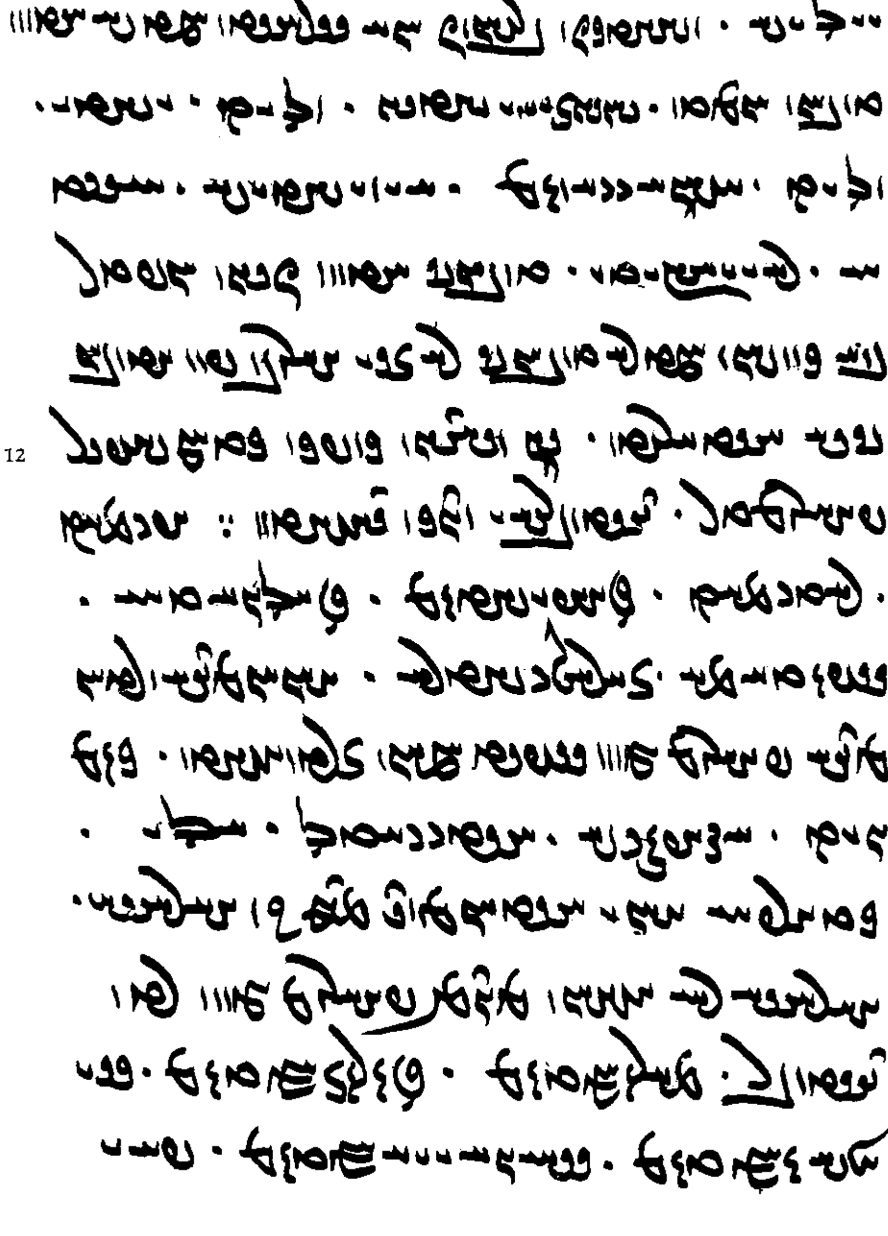


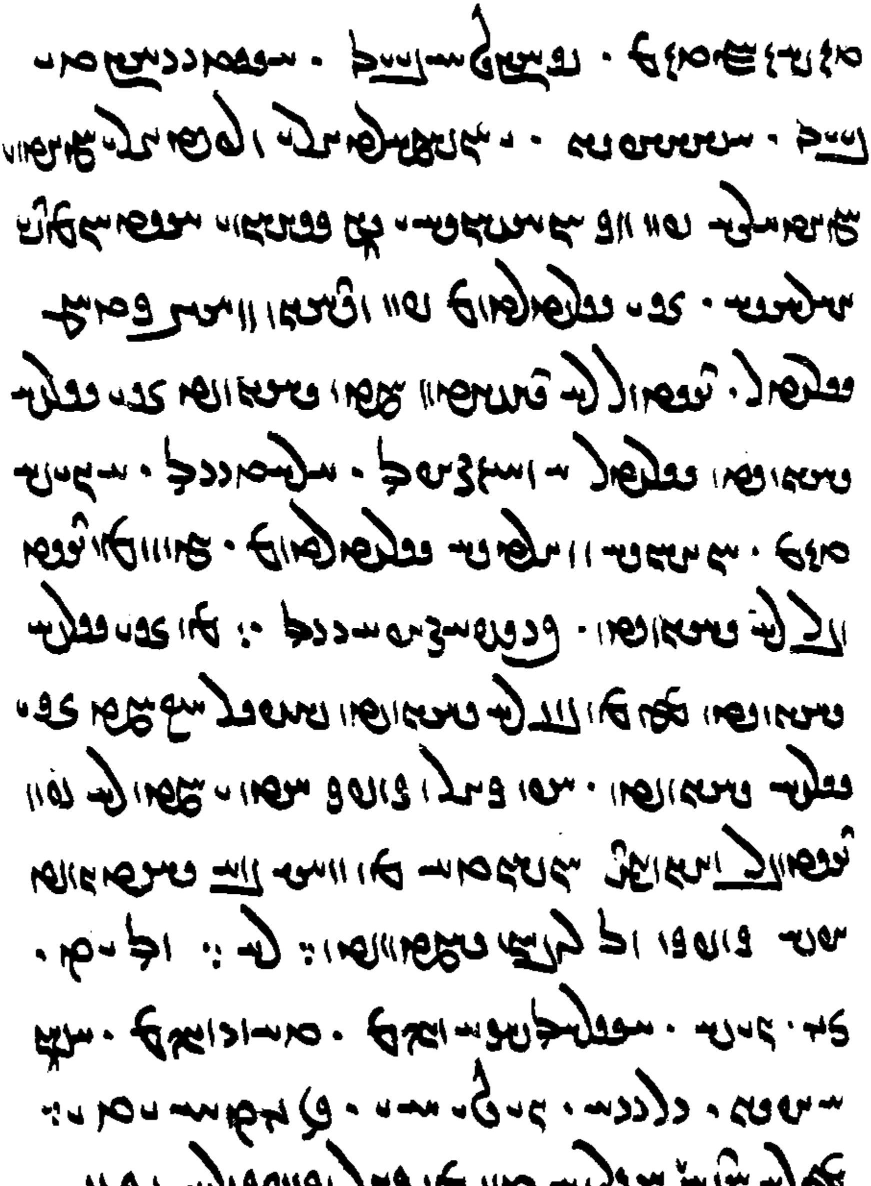
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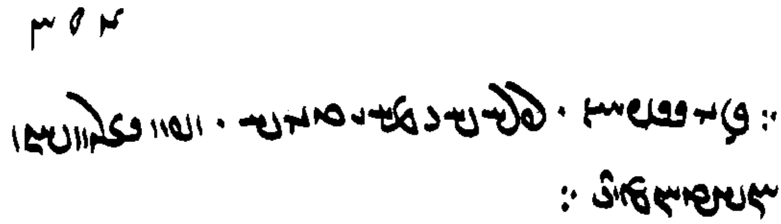
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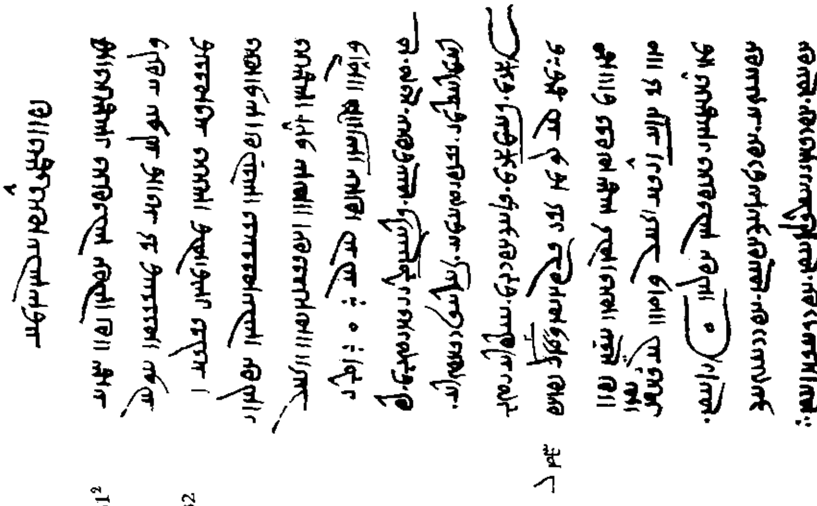
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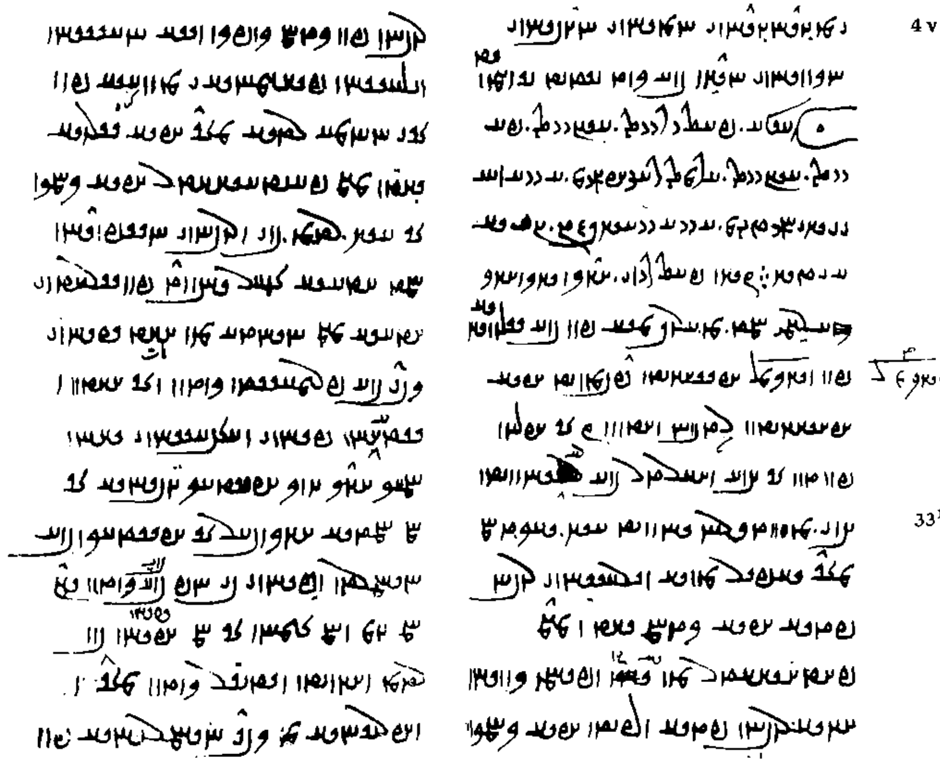
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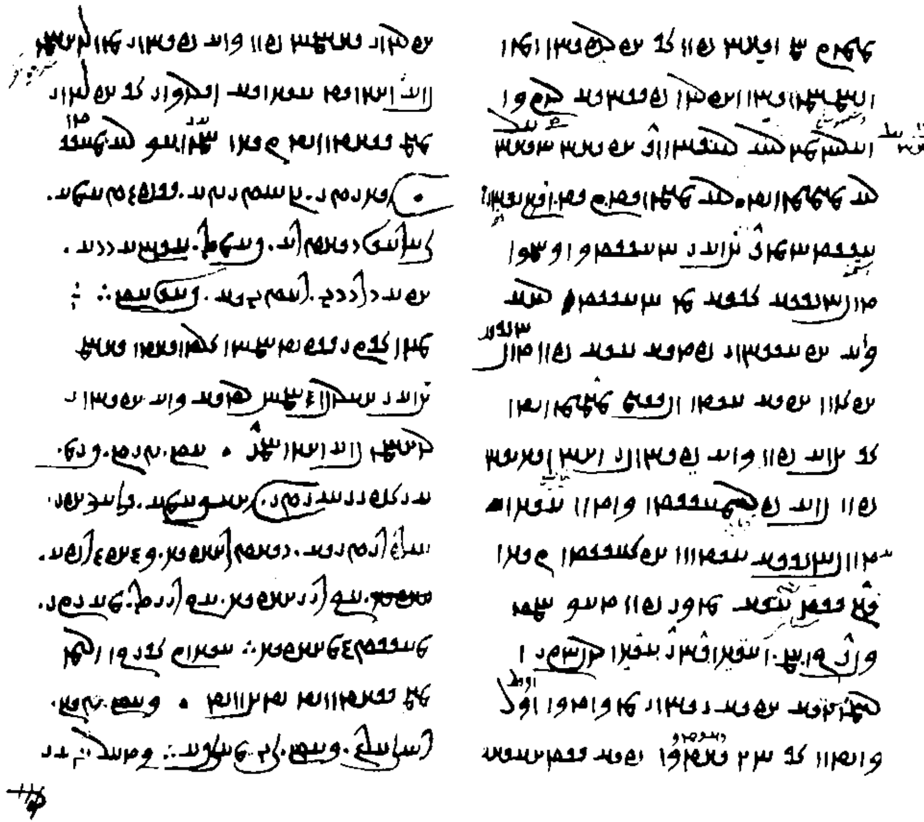


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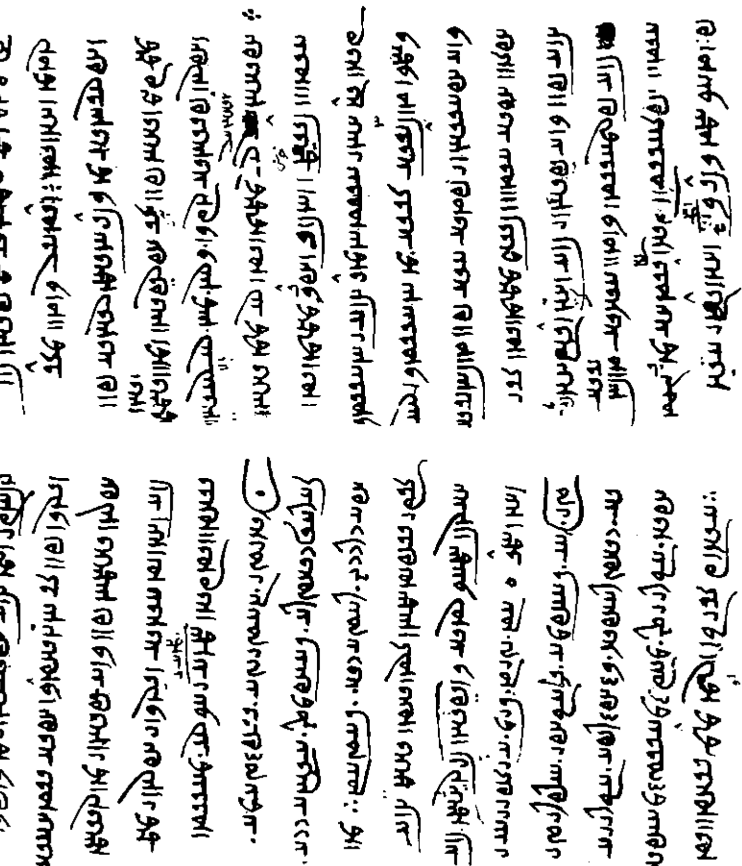
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